

Abstract of thesis entitled

**“The *Bhayabheravasuttavaṇṇanā* of the *Majjhima-nikāya*:
An annotated translation and study”**

Submitted by

Sree Dharma Rakkhit Sraman

(Kadalpur Shimul Barua)

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The *Bhayabherava-sutta* occupies a unique place in the early development of the *Saṅgha*, when life in monasteries seemed to be still rather uncommon, and the Buddhist monks were often seen to resort to solitary dwellings. The *sutta* advocates the ideal of a solitary spiritual life, as exemplified by the Buddha’s own example. However, it underscores that in the Buddha’s case, his preference for the solitary life is for a two-fold purpose: for his own abiding in peace, and by way of inspiring the future generation to follow his example of spiritual striving. In this context, it offers profound insight into the nature and causes of fear, both in the psychological sense and in the existential sense of spiritual insecurity (*akkhema*). It teaches by the *Bodhisatta*’s own example that these fears and anxieties cannot be escaped, but can be and must be transcended through moral and spiritual transformation.

The *sutta* also elucidates on what may be called the Buddhist ideal of the role model of a Spiritual Master. Equally importantly, in an autobiographical form, it provides a very ancient and therefore valuable description of the path leading to the attainment of liberating insight and of the Buddha’s own Enlightenment itself. These themes are critically examined in Part I of the present thesis in several chapters. Notwithstanding that the

Bhayabherava-sutta has been well translated several times into English, for the purpose of my discussion I have made another translation of my own, collating with the Chinese *Āgama* version made by Venerable Anālayo; and a comparative table of the whole content is included in Part II.

The commentary on the *sutta*, entitled the *Bhayabheravasuttavaṇṇanā*, provides valuable, and often indispensable, information on the themes discussed in this thesis. In particular, it substantially offers illustrative commentaries on the nature and causes of *bhaya-bherava*, clarifying their root in conceptual superimposition on the part of those who are not fully ethically aligned and are devoid of equipoise and wisdom. It elaborates on the different essential components—including ethical preparation, vigour, mindfulness, *samādhi*, and the achievement of *jhāna* (particularly the fourth *jhāna*) and spiritual insight into the Four Noble Truths and the *āsavas*—of the path leading to the Buddha's Enlightenment. For the first time, this commentary is translated into English, with annotations in Part III.

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Declaration

I declare that this thesis represents my own work, except where due acknowledge is made, and that it has not been previously included in a thesis, dissertation or report submitted to this University or to any other institution for a degree, diploma or other qualifications.

Signed

Sree Dharma Rakkhit Sraman

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I must also gratefully acknowledge the great benefit I have derived from Venerable Professor Anālayo's several works on the Chinese *Āgama* texts, particularly his English translation of and study on the corresponding Chinese version of the *Bhayabherava-sutta* (T02, no.125), which forms the basis for my collation between the Pāli *sutta* and the Chinese *Āgama* version.

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Abbreviations

AKB	: <i>Abhidharmakośabhāṣya</i>
AN	: <i>Aṅguttara-nikāya</i>
Ap	: <i>Apadāna</i>
BPS	: Buddhist Publication Society, Kandy
Ch	: Chinese
DA	: <i>Dīghanikāya-aṭṭhakathā</i>
DN	: <i>Dīgha-nikāya</i>
MA	: <i>Majjhimanikāya-aṭṭhakathā</i>
MN	: <i>Majjhima-nikāya</i>
Mil	: <i>Milindapañha</i>
n	: footnote / note
PED	: Pāli-English Dictionary by Rhys Davids
PPP	: past passive participle
PTS	: Pali Text Society, London
PTSD	: Pāli Text Society's Pali-English Dictionary
RBPT	: Reading Buddhist Pāli Texts
SN	: <i>Saṃyutta-nikāya</i>
Skt	: Sanskrit
T	: <i>Taishō Shinshu Daizokyo</i> edition of the Chinese Tripiṭaka
Ṭ	: <i>ṭikā</i>
Tr./trans.	: Translated / Translation
Ud	: <i>Udāna</i>

UdA	: <i>Udāna-aṭṭhakathā</i>
Vaṇṇanā	: <i>Bhayaḍḍheravasutta-vaṇṇanā</i>
V.	: Verse
Vin	: <i>Vinaya-piṭaka</i>
VinA	: <i>Vinayapiṭaka-aṭṭhakathā</i>
Vism	: <i>Visuddhimagga</i>
Vol.	: Volume

PART I

CHAPTER ONE

INTRODUCTION

1.1. Overview of the *Bhayabherava-sutta* and its Commentary

The *sutta*, entitled the *Bhayabherava-sutta*, is *sutta* no. 4 in the *Majjhima-nikāya*. Its commentary, entitled the *Bhayabheravasuttavaṇṇanā*, is included in the *Papañcasūdanī*, ascribed to Buddhaghosa, provides useful explanations on many of the terminologies in the *sutta*, and offers much needed and welcome elaboration on its major doctrinal themes.

Generally, the compound *bhaya-bherava* is interpreted as a *dvanda-samāsa*. Accordingly, modern scholars, such as Bhikkhu Bodhi,¹ I.B. Horner,² *et al*, render the title as “Fear and Dread”. However, in English, “fear” and “dread” are basically synonymous. As a standard explanation of “fear”, we may cite the *Oxford English Dictionary*:

An unpleasant emotion caused by the thread of danger, pain or harm.

“Dread”, besides being indicated as synonymous with “fear”, is more often explained as a verb. The same *Dictionary* gives:

¹ Bhikkhu Ñāṇamoli & Bhikkhu Bodhi (1995), *The Middle Length Discourses of the Buddha*, *sutta* no. 4, 102.

² I.B. Horner (1954, 2007), *The Collection of The Middle Length Sayings*, Volume 1, *sutta* no. 4, 21.

Anticipate with great apprehension or fear.

The two terms so juxtaposed can perhaps only be taken to make the sense of “fear” emphatic.

The *sutta* itself does not help in suggesting any distinction between *bhaya* and *bherava*. The *Vaṇṇanā*, also begins its explanation of the compound as a *dvanda*; but at the same time also possibly suggesting some distinction:

bhaya-bherava means *bhaya* and *bherava* (*bhayabheravan ti bhayañ ca bheravañ ca*). It is a synonym for mental shudder and for fearful objects (*cittutrāsassa ca bhayānakārammaṇassa c’ etaṃ adhivacanaṃ*).³

The second sentence above suggests that the compound can be taken collectively to mean both dread/fear—mental shudder (*cittutrāsa*)—and fearful objects.⁴ Now, since both words, *bhaya* and *bherava*, can mean fear/dread as well as fear-causing/dangerous object (or cause for fear/danger), there seems to be some ambiguity in the compound. It can mean: “fear and dread”; “fear/dread and the fearful/dangerous”, “the dangerous and the fearful”; etc. In any case, in the above commentary, *Vaṇṇanā* immediately proceeds to make some distinction: *bhaya* is *akusala* in the sense of being blameworthy (*sāvajja*);

³ MA 1:113 f.

⁴ See also discussion in Lambert Schmithausen, “*Kuśala* and *Akuśala*: Reconsidering the Original Meaning of a Basic Pair of Terms of Buddhist Spirituality and Ethics and Its Development up to Early Yogācāra”. In: U.T. Kragh (2013), *The Foundations for Yoga Practitioners*, 443 and notes 15 and 16.

bherava is *akusala* in the sense of being spiritually insecure (*akkhema*).⁵ This may suggest that *bhaya* is an unskillful or unwholesome mental state, and *bherava* is what causes/conduces to the state of fear. Lambert Schmithausen argues that “*akusala*” in its non-terminological usage, is not confined to the sense of being “unskillful”. Referring to this context of our *sutta* passage, he states:

akusalaṃ bhayaabheravaṃ may mean: “[some] misfortunate, [some] danger or terror”, but here *akusala* may also be taken as an adjective in the sense of “bringing misfortune, calamitous”.⁶

The *sutta* and its *Vaṇṇanā* offer important insight into the psychology of fear and its true conquest. For further discussion on *bhaya-bherava* in this *sutta* and its commentary, see *infra*, §4.

One of the most important information to be derived from this *sutta* is its chronologically very earlier account of the Buddha’s attainment of enlightenment. It is true that the Enlightenment experience is, according to all Buddhist sources, the most profound human experience (if we are allowed to speak of it in terms of “human experience”), and any verbal account, such as that in our *sutta*, cannot be guaranteed to be a fully adequate description exactly

⁵ MA 1:113 f: “***bhayabheravan*** ti bhayaṇ ca bheravaṇ ca. cittutrāsassa ca bhayānakārammaṇassa c’ etaṃ adhivacanaṃ. tatra ***bhayaṃ*** sāvajjaṭṭhena *akusalaṃ*, ***bheravaṃ*** *akkhemaṭṭhena* ti veditabbaṃ.”

⁶ L. Schmithausen, *loc. cit.*

in correspondence to the Enlightenment experience itself which is essentially a psycho-spiritual process. But, as L. Schmithausen argues, “... there is no cogent reason to assert that mystical experience is always transconceptual, and to establish a fundamental dichotomy between experiences and concepts. ... In the case of Early Buddhism, most of the sources referring to Liberating Insight or Enlightenment ... do not seem to indicate that there was any problem in verbalizing experience. Therefore, these sources would seem to refer either to experiences not felt to be in conflict with concepts or to the theories of Liberating Insight or Enlightenment.”⁷ I believe that it is in this light that the value of the account of the attainment of Enlightenment in the *Bhayabherava-sutta* is to be appreciated. While it is difficult to establish that it represents the *original* account of Enlightenment,⁸ it must have been a comparatively old description of the Buddha’s Enlightenment—and importantly intended as an autobiographical description—forming as it does the basis of many subsequent recast versions, it deserves to be noted.

Other important doctrinal themes in the *sutta* and the *Vaṇṇanā* include: the ideal of a spiritual master, as exemplified by the Buddha; a comprehensive exposition of the course of practice leading finally to the culmination of non-delusion; the ideal of solitude, particularly as elaborated in the *Vaṇṇanā*; the four *jhānas* and

⁷ L. Schmithausen (1981), “On Some Aspects of Description or Theories of ‘Liberating Insight’ and ‘Enlightenment’ in Early Buddhism”. In: K Bruhn & A Wezler (eds): *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf*. Wiesbaden: Franz Steiner: 200 f.

⁸ For reasons for doubting that it is the *original* account, see L. Schmithausen (1981: 203ff).

their (particularly the fourth) significance in relation to the attainment of Enlightenment; the function of the supernormal knowledges (*abhiññā*), particularly the first three; a comprehensive doctrine of “going for refuge” discussed in the *Vaṇṇanā*.

The discussion of these doctrinal themes will be taken up in the subsequent chapter.

The *Bhayabherava-sutta*, illustrating the dialogue between Brahmin Jāṇussoṇi and the Buddha, portrays a period of development of Buddhist *Saṅgha* where the idealization of forest life has not eclipsed by the development of monasticism as the magnitude of *Saṅgha* grew with the passage time.

This *sutta* occupies a unique place in the early history of the development of early *Saṅgha*. The different versions, as recorded in Pāli, Chinese as well as Sanskrit, chronicle a dialogue between Jāṇussoṇi and the Buddha within a framework of friendly and welcoming relationship between Brahmins and Buddhists, obliquely indicating a time when the two religions were not diametrically and ideologically constructed by each party as its immediate characteristic of later traditions. The humble question raised towards a religion of another for spiritual matters also hints at the gradual declining of the Vedic tradition as well as the Brahmins as the sole source of absolute ideological authority, characteristic of the remarkably liberal spiritual contour of the ancient India around of the Buddha.

Historically, the *sutta* records the account of the Buddha's Enlightenment experience as well as its approbation of forest dwelling as the most conducive condition for spiritual practice. The presence and the remarkable similarity of multiple translations of the same *sutta* under different Buddhist sects, with the sectarian or editorial omissions or errors in eye, would hint at a possible early origin of the *sutta*, before the schism of the schools within the *Sthavira* school itself, while its heterogeneous elements could variously be attributed to a plurality of factors, notwithstanding sectarian affiliation, textual corruption, omission or even scribal error, which could not simply be determined without a close study of the history of translation of the early Buddhist *suttas* in a comparative setting, an understanding of the role oral literature plays in the compilation of texts, as well as the material and social conditions that potentially leaves an imprint on the compilation as well as the translation of the *sutta*. All these factors could equally and implicitly impact the final shape of the *sutta* as presently recorded in the different languages.

1.2. Objectives of the Research

The objective of this PhD research is firstly to conduct an analytical study on the doctrinal matters portrayed in the *Bhayabherava-sutta* and elaborated in its commentary, the *Vaṇṇanā*. In particular, it is to investigate into the major themes — both impediments and positively conducive factors related to mind development (*bhāvanā*) in the contemplative experience in wilderness solitude.

Secondly, this research aims at presenting a critical and annotated English translation, hitherto not undertaken by other scholars, of the *Bhayabheravasuttavaṇṇanā*.

It is expected that my analytical study and translation effort will significantly contribute to an understanding specifically related to the three Research Questions formulated below.

1.3. Research Questions

The following are the research questions that I seek to answer in my research:

- (I) How does the Buddha and the Early Buddhist tradition analyse the psychology of fear: its causes, its negative function as impediment in spiritual praxis, and its absolute conquest?
- (II) What is the ideal role model as a spiritual master in Early Buddhism, as exemplified by the Buddha?
- (III) What is the path for the attainment of Enlightenment/Liberating Insight as described in the *Bhayabherava-sutta* and the *Vaṇṇanā*?

1.4. Scope and Methodology of Research

In accordance with the research objectives and specific research questions defined above, the scope of this research is confined to a doctrinal analysis of the Pāli *Bhayabherava-sutta* (*sutta* no. 4 of the *Majjhima-nikāya*) and its commentary, *Bhayabheravasuttavaṇṇanā* (included in Buddhaghosa's *Papañcasūdanī*). I shall primarily base my research on the Pāli originals edited and published by the Pali Text Society, London. The versions published up by

the Vipassanā Research Institute, India, as the *Chaṭṭha Saṅgāyana Tipiṭaka*, are also consulted by way of comparison.

The *sutta* itself has been translated into English by several scholars. We shall particularly consult the translations in Bhikkhu Ñāṇamoli and Bhikkhu Bodhi's *The Middle Length Discourses of the Buddha*, and I.B. Horner's *The Collection of Middle Length Sayings*. In my opinion, these are the most scholarly and helpful translations. Other translations and discussion by modern scholars, such as those made available online by the Access to Insight, will also be consulted where appropriate. However, for the purpose of a careful and critical study, I shall also present my own English translation in this thesis. In doing so, I have consciously rendered the text as literally as possible, sometimes at the expense of readability. In addition, where certain stock phrases or similar terminological expressions are found in other parts of the *Tipiṭaka*, I also refer to such parallel sources to arrive at a most reasonable rendering.

A Chinese version corresponding to the *Bhayabherava-sutta* is extant, entitled *Zeng-shang Jing*, collected in the Chinese *Ekottara-āgama*, T02, no. 125, 665b17–667a3. Although I do not have the required competency in reading Classical Chinese, I am able to consult Ven. Anālayo's English translation published in his *Ekottarika-āgama Studies* (Taipei, 2016), 10–32. I am also grateful to my supervisor, Professor T. Endo, for explaining some parts of the Chinese text for me. This Chinese version, together with Venerable Anālayo's English translation and discussion, has been helpful for my research.

In my analysis of the path for attaining Enlightenment / Liberating Insight, I have made the reasonable assumption that the *sutta* account is a description of the Enlightenment. I have further assumed that this verbal description is adequately intelligible for us to understand the Enlightenment experience intellectually.

The *Vaṇṇanā* has hitherto not been translated into any modern language. I therefore hope to make a contribution by providing a careful, annotated translation of the full text from the above-specified Pāli sources. In translating the *sutta*, I refer to the explanations and elaboration given in the *Vaṇṇanā*. In the process of translating the *Vaṇṇanā*, when in doubt, I also seek further clarification from the *ṭīkā* on the *Vaṇṇanā*, fortunately made available online by the Vipassanā Research Institute. Occasionally, the *Vaṇṇanā* contains terms and expressions that also occur in other Pāli sources, which can be very useful for our understanding. Sometimes, the commentator apparently simply assumes familiarity of these alluded sources on the part of the reader. In such cases, I make an effort to trace the alluded sources.

I shall cite below a brief illustration of my methodological considerations as outlined above:

In the beginning part of the *Bhayabherava-sutta*, the brahmin, Jāṇussoṇi asked the Buddha whether clansmen who have gone forth under him have him as the leader, helper and guide; and whether “*bhoto ca pana gotamassa sā janatā*

diṭṭhānugatiṃ āpajjati".⁹ The clause, "*diṭṭhānugatiṃ āpajjati*" is somewhat ambiguous in meaning, not least because the compound *diṭṭhānugati* can be analysed as either *diṭṭhi* ('view') + *anugati*, or *diṭṭha* (PPP 'seen', 'visible') + *anugati*. We find several different renderings by modern scholars. Among them:

T.W. Rhys Davids: "imitation of what one sees"(*diṭṭha-anugati*)¹⁰

I.B. Horner: "These people emulate the views of the honoured Gotama."
(*diṭṭhi-anugati*)¹¹

Ñāṇamoli: "Do these people follow the implications of Master Gotama's view?" (*diṭṭhi-anugati*)¹²

Thanissaro: "Do they take Master Gotama as their example?" (*diṭṭha-anugati*)¹³

Bhikkhu Bodhi: "And do these people follow the example of Master Gotama?" (*diṭṭha-anugati*)¹⁴

Margaret Cone: "following the example [...]" (*diṭṭha-anugati*)¹⁵

⁹ MN I:16.

¹⁰ *The Pali Text Society's Pali-English Dictionary*, 320, referring to M I.16, etc.

¹¹ I.B. Horner, *op.cit.*, 22.

¹² See Bhikkhu Bodhi, *op. cit.*, 1174, note 57.

¹³ <https://www.accesstosight.org/tipitaka/mn/mn.004.than.html>.

¹⁴ Bhikkhu Bodhi, *op.cit.*, 102.

¹⁵ M. Cone (2010), *A Dictionary of Pāli*, 399a (under $\sqrt{dis}$).

The meaning of this phrase is significant inasmuch as it is part of the characterization of the role model of the Buddha a spiritual master (See §3). Bhikkhu Bodhi, explains his reading of *diṭṭha-anugati* as “following what they have seen of him,” i.e., “his example”; adding that “[t]his meaning is clearly required by the phrase in its appearances at SN ii.203, AN i.126, AN iii.108, 251, 422.”¹⁶ Indeed, this phrase occurs in many other places in the Pāli Canon. As can be seen from the examples cited above, the Pali Text Society’s *Dictionary* already clearly explains in the same manner as Bhikkhu Bodhi. Rhys Davids renders likewise in the following sentences in the *Aggañña-suttanta*:

*aññepi ... sattā tassa sattassa diṭṭhānugatiṃ āpajjamānā
rasapathaviṃ aṅguliya sāyimsu |*

= “And other beings, following his example (underlining mine), tasted the savoury earth with their finger.”¹⁷

*atha kho so ... satto tassa sattassa diṭṭhānugatiṃ āpajjamāno
sāliṃ āhāsi sakid eva dvīhāya |*

= “Then the former following his example (underlining mine) and fetched rice for two days at once.”¹⁸

¹⁶ Bhikkhu Bodhi, *op. cit.*, 1174, note 57.

¹⁷ T.W. Rhys Davids (1921, London), *Dialogues of the Buddha*, PART III, 82.

¹⁸ *ibid.*, 86.

In these two examples, it is unreasonable to read the phrase as “*diṭṭhi + anugati*”. The requirement of reading “*diṭṭha-anugati*” is also seen in the following example in the *Jigucchitabba-sutta* of *Aṅguttara* (tikanipāṭa, puggalavagga):

*ekacco puggalo sīlavā hoti ... evarūpo ... puggalo
sevitabbo ... | kiñcāpi, ... evarūpassa puggalassa na
diṭṭhānugatiṃ āpajjati, atha kho naṃ kalyāṇo kittisaddo
abbhuggacchati “kalyāṇamitto ...”ti*¹⁹

= A certain person is virtuous ... Such a person should be associated with ... Even if one does not *follow the example* (italic mine) of such a person, a good report yet spreads about oneself: “he is one having good friends, ...”

Finally, referring to the corresponding Chinese version, we find in this context :

沙門瞿曇最為上首，多所饒益，為彼萌類而作獎導。²⁰

= [The Venerable] Śramaṇa Gautama is foremost, benefitting greatly; he serves as their example/emulation, providing encouragement and guidance.

¹⁹ AN I.127.

²⁰ For the Chinese wording and their meaning, I gratefully acknowledge the help of Prof. T. Endo.

We see once again the clear sense of emulation/example. In any case, there is no suggestion of “*diṭṭhi*”.

The *Bhayabheravasuttavaṇṇanā* comments as follows:

diṭṭhānugatiṃ āpajjati ti dassanānugatiṃ paṭipajjati |²¹

= “*diṭṭhānugatiṃ āpajjati*” means engages in *dassanānugatiṃ paṭipajjati*.

This gloss in itself leaves room for some ambiguity, since “*dassana*” can mean “seeing”, “vision”, “observation”, “sight”, “appearance”, etc.; but also “a view”,²² etc. It is still therefore possible that the commentator understands the compound as “*diṭṭhi + anugati*”. However, the *Vaṇṇanā* proceeds to elaborate:

yandiṭṭhiko bhavaṃ gotamo, yaṇkhantiko yaṇruciko, te pi tandiṭṭhikā honti, taṇkhantikā taṇrucikā ti attho |²³

= Of whatever views, of whatever receptivities (*yaṇkhantiko*), of whatever inclinations (*yaṇruciko*) the Venerable Gotama is, they too are of those views, of those receptivities and of those inclinations.

²¹ MA 1:111.

²² Cf. *Abhidhānappadīpikā*, 161: *dassanaṃ diṭṭhi laddhi*.

²³ MA 1:111.

Accordingly, the commentary would seem to understand *diṭṭhānugati* as the conformity with not just the *diṭṭhi*, but also *khanti* and *ruci* — i.e., the whole personality — of the Buddha.

Thus, to summarize:

Consulting not just Bhikkhu Bodhi’s translation of the *Bhayabherava-sutta*, but also the above-quoted sources (and modern renderings), including the Chinese *āgama* version as well as the *Vaṇṇanā*, we can come to the decision that “*bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati*” should mean: “And those people come to follow the example (/emulate the behaviour) of the Venerable Gotama.”

This thesis is divided into the following three major parts:

Part I: Introduction and doctrinal analysis.

Part II: Annotated English translation of the *Bhayabherava-sutta*.

Part III: Annotated English translation of the *Bhayabheravasuttavaṇṇanā*.

CHAPTER TWO

Literature Review

Among the several important themes I have discussed in this thesis, I believe there is very little concerning the topic of *bhaya-bherava* that can be considered as truly worthy of examination and assessment as modern scholarly contribution. That said, there are several articles written on the topic of fear, and some relate partially to the *Bhayabherava-sutta*.

Brekke's "*The Role of Fear in Indian Religious Thought with Special Reference to Buddhism*"²⁴ (1999) discusses from how the concept of religious fear in Buddhism could possibly shed illuminations on broader cross-cultural phenomena in religious conviction and conversion. He observes that fear plays a double role in both acting as the motivation of setting into motion the religious quest in Buddhism, as well as the ultimate religious goal of transcending from all types of fear, a dilemmic doubleness that is peculiar to Buddhism. Buddhist texts foreground a few types of fear that concerns different dimension, be it the existential fear of samsaric rebirth that motivates practitioners on the path of liberation, constituting the core of religious action, the social fear of reproach by others that the ethics of self-examination and social philosophy of Buddhism is premised upon as the foundation of ethics, as well as what Brekke calls "trivial fears" of insects, solitude and animals that has to be overcome in forest

²⁴ *Journal of Indian Philosophy* (27), 439-467.

dwelling for monastic members engaging in meditation referred to in the *Bhayabherava-sutta*.

Brekke further highlights the importance that fear plays in the missionary activities of religious conversion. Contrary to N. Dutt, É. Lamotte and M. Wijayaratna's attribution of the success of the missionary activities of Buddhism to the "exemplary conducts of the monastics", the "excellent personality of its propagators", the "rationality of its doctrines" as well as the "zealous persuasion of the monastics" (455-456), Brekke argues instead that these scholars paint too peaceful a picture of religious propagation activities that for Brekke is far from reflecting the historical reality. As testified by comparative religious data in Christianity, religious conversion necessitates fear as a "missionary arsenal" (458) for making the religious shift, a factor neglected by earlier scholars. He cites Kierkegaard who argues that psychological factors of anxiety and despair often plays a larger role in the minds of the religious zealots, and that the possibility of this despair constitutes the natural advantageous quality of man over animals, and the awareness of which that of "Christians over natural man".

Brekke's analysis of fear in religious conversion thus restores psychology into the history of missionary activities of Buddhism, overlooked by earlier generations of scholars, and restores the factor of fear paints a more realist reading of the "peaceful propagation" propaganda that Buddhist writers often ascribe. Brekke's breadth and depth of philosophical analysis offers an innovative reinterpretation of history of Buddhism, and his ability to draw

historical parallels in Indian and European religion and philosophy greatly substantiated his analysis of fear. It would be interesting and philosophically revealing if the continuities of the Buddhist manipulation of existential fear for religious quest could be traced historically to its root in early Vedic period, a clearer historical picture would reveal patterns of adaptation and assimilation, or even cross-religious psychology that a pure doctrinal approach could not offer synchronically.

Giustarini in “The Role of Fear (Bhaya) in the Nikāyas and in the Abhidhamma” (2012) offers a lexicographical study of the double function of fear, as both the motivator of the spiritual awakening of the fact of existential suffering in Buddhism, as well as the ultimate impediment that has to be eradicated completely for complete spiritual awakening. His etymological analysis of the term *bhayūparata* and *abhayūparata*, a pair appearing in the *Puggalapaññatti*, leads him to disagree with the commentarial interpretation given at the *Papañcasūdanī* and by Bimala Charan Law as “restrained by fear” and “lack of restraint by fear” (513). Giustarini criticizes the translation as unroyal to the original meaning in the *Puggalapaññatti*, and the most proper meaning through etymological reconstruction is “restrained through fear” and “fearlessness” a state where existential fears of suffering have been brought to a termination through rigorous religious practice, the state of ultimate freedom that characterizes the end of spiritual journey. Its double function as the initial motivator of urgency (*saṃvega*) in practice, exemplified by the fear of death and fear of danger of sensual desire, and as the ultimate impediment to spiritual

Enlightenment, marked by *Nibbāna* as the state of fearlessness, is thus the different stages of the same journey.

Giustarini's conclusion about the dual role of fear thus coincides with Brekke's religious reading of fear in Buddhism, and the careful etymological reconstruction of the meaning of the term cast important light into the discrepancies that commentarial analysis has in *sutta* analysis. The choice of Pāli texts leads him into an important facade of Buddhist exegetical practice, the use of other sources would definitely strengthen the conclusion he draws at the onset on the role of fear in Buddhist practice.

Two further articles tackle the theme of fear from different perspectives. Comba in "Aspetti della paura e del coraggio in Alcuni Testi del Canone Buddhista in Pāli" (2014), while recognizing this double-ness of fear, analyses selected *sutta* passages in the *Nikāyas* related to episodes of Māra's failed attempts to distract the Buddha and his disciples in embarking and continuing of the spiritual journey, observing that fear eventually turns into spiritual courage that desists deflection and dissuasion from the course of practice for good practitioners. Comba's conclusion on the inevitable transition from fear to courage is textually grounded on the texts that display later mythological tendencies from reconstruction, and reflects how at the time when the mythologies were incorporated in the canon ideas of fear and courage were mythologized. Comba's psychological reading supplemented thus the religious readings of Brekke and Giustarini, and the acceptance at textual level of the narrative truths of the texts could well be supplemented by a more careful

historical reconstruction to locate how the stories of Māra's temptation would reasonably represent psychological than mythological and narrative truths demanded often by popular literature.

Weerasinghe's "Fear: A Buddhist Interpretation" (1997) gives a Theravāda reading on the relationship between fear and its nourishing by self-centred egoism, which he traces as originating from the mistaking self as existing in any of the aggregates, and argues that this fear fuels the exploitative, accumulative and covetous behaviours that is currently for him aggravated by the era of modernization. The Buddhist remedy thus for counteraction of fear is the contemplation on death and on the constituents of parts of human body, ascribed to be able to counteract attachment to worldly gain and notion of self. Brekke notes that the "semi-scholarly" attempt of Weerasinghe would constitute the few of the existing literature on fear in Buddhist Studies at his time.

When we come to the theme of the attainment of Liberating Insight and Enlightenment, there are several brilliant, albeit sometimes somewhat controversial, works by modern scholars. In the subsequent pages, I shall be focusing on this theme, in addition to the more generic theme of Pāli commentarial studies.

Generically, the extent to which current researches on the Pāli commentaries evaluated the importance, historically and doctrinally, of the commentaries also constitutes the background against which the present research continues the ongoing scholarly dialogue in the Indian tradition. While not exhausting the

extant literature in Buddhist Studies pertaining to the issues stated, an overview of selected representative literature would illuminate the major controversies surrounding the themes concerned.

Representing the progress of researches of commentarial literature, Mori (1989), in *Studies of the Pāli Commentaries*, evaluates the generic value of commentaries from the philological, doctrinal, linguistic and historical perspective. Studies in the Pāli commentaries yields, for him, reasonably applied linguistic information about the etymological perspective for modern translators that bridges the historical gap gulping the divide between the translator and the original text. He warns about the over-optimism on relying on the hermeneutical devices employed in the Aṭṭhakathā, as he locates clearly the need to criticize any later interpretations, mistakes and misunderstandings that obscures the original meanings presented in the suttas. The guarded optimism that commentarial literature casts a cautious light on the use of commentarial interpretation as accurate sources of exegetical hermeneutics. While being the intermediate bridge between the ancient text and contemporary audience separated by time and culture from India, only judiciously applied textual studies into the commentarial literature, distinguishing between myths and historical truth, propaganda and unbiased records. Besides, the academic values that are accrued from the commentaries extend to doctrinal and philosophical records, when accompanied by careful textual-critical approaches, of the evolution of thoughts in Buddhism, and the mutual influence between, for example, the Indian continental Buddhist schools and the Sri Lankan counterparts, Mahāvīharavāsins and the non-Mahāvīharavāsins, as well

as the non-Mahāyāna and the Mahāyāna counterpart. The comparison of the Aṭṭhakathā and the other non-Pali literature yields, for example, the mutual influence between the Mahāyāna schools and the Theravada schools, especially subsequent to the period of the emergence of Mahāyāna. The comparative approach proposed by Mori would offer concordances that influences of doctrines extended beyond geographical boundaries of India and the continuous interchange between the two landmasses through the movement of *Saṅgha* members across the straits. The commentarial exegesis thus offers important testimony to the historical patterns of cultural exchange that existed in India at its time of compilation. Furthermore, Mori argues that the study of the newly invented legends in the commentaries could cast important light, when applied with accurate comparative narrative concordances, about the development of Buddhist myths and narratives:

“In this connection, one point should here be attended to. That is a matter of historicity and legendary nature of the stories. Generally stating the historicity of Buddhist texts is more or less doubted even concerning the Tipiṭaka itself. The biography and teachings of the Buddha himself recorded here and there in the Tipiṭaka are to be examined to find how historically true these facts were. It should be judged as a whole without saying that Chinese versions of the Tipiṭaka and other texts of different traditions would be quite useful. The situation is exactly the same as in the case of the Aṭṭhakathās. As regards the stories told in them, it is necessary to try to

discover the historic truth by means of comparing them with as many corresponding materials as possible. It is furthermore requested to check up and confirm the conclusions of the researches based on literary evidence in comparison with the achievements of such related studies as archaeology, epigraphy, numismatology, etc.” (10-11)

Mori’s essay collection continues with the chronological studies of the Sinhala sources of the commentaries, the question of the *bhānakas* of the commentarial literature, and the story collection *Sīhaḷavatthupparāṇa*. Historical issues revolving the identity of the Viṭṭṭavādins, the history of the development and periodicity of Sinhala commentarial developments, as well as the problem of the sources of these commentaries constitutes the major points of discussion of other essays. Characterized majorly by textual method, Mori in principle employs the commentarial literature in the study of the development of Sri Lankan Buddhism in ancient and medieval Sri Lanka, and the settlement of historical questions of identity and doctrinal affiliation of ancient Sinhala Buddhist commentators. Mori’s approach to commentarial literature reveals the features of Sinhala Buddhism during the early centuries of Buddhist history. Should the consultation of non-Theravāda sources be used as comparative tools of analysis, results pertaining to the cultural exchange and doctrinal interchange between Sinhala Buddhists and the Indian continental schools would yield fruitful insights about the development of Theravāda doctrines as revealed in the current commentarial literature.

Endo (2013), in *Studies in Pāli Commentarial Literature: Sources, Controversies and Insights*, has also similarly commented on the importance of the exegetical literature in Pali for historical reasons, as well as the fact that they contain extraneous information not found anywhere else. Endo's work on Commentarial analysis focuses mainly on the sources of the Sinhala commentaries, doctrinal issues such as the commentarial interpretation of the disappearance of the True Dhamma, the textual accretion of the *Mahāparinibbāna-sutta*, as well as the editorial methodology that commentators employed in the compilation and creation of the commentaries. Careful historical reconstruction of the historical snapshots of Theravāda Buddhism includes the intrusion of Mahāyāna ideas into commentarial literature by Dhammapala, the problem of source of Chinese translation of *Samantapāsādikā*. Grounded on textual evidence, Endo challenges some of the existing views on Sinhala commentarial studies before his time, and offers new insights into some of the controversial issues. Use of sources other than textual would definitely have corroborated with Endo's findings, but the textual studies yield already important issues about Sinhala and Pāli commentaries at the time of the research.

Bodhi (2017), however, in his discussion on the commentaries in *The Suttanipāta: An Ancient Collection of the Buddha's Discourses* believes that the commentarial literature "lays bare" the meaning of the canonical texts, drawing out meaning that the original texts may not possess. He argues that the commentaries are works of exegesis "intended to lay bare the meaning of the canonical texts and to explain its words in relation to the established body of

Buddhist doctrines.” He contends that “the commentaries will saunter off and relate interesting background information and illustrative stories, but such excursions are always subordinate to the task of explication.” (67). Bodhi, Endo and Mori thus represent different theoretical paradigms towards the use of commentarial literature as source material. While Mori draws attention to the developed nature of the exegetical system, exercising due jury over the entire commentary itself, the limitations and strength of textual approach has been employed by Endo for drawing insights about textual records that lack support. Bodhi would have been taking the approach to the study of commentarial literature as a valuable source illuminating the *sutta* definitions of terms.

The biographical narrative of the Buddha’s striving for Enlightenment constitutes another important theme of the *sutta*. Some buddhologists are of the opinion that the *Bhayabherava-sutta* contains the oldest biographical fragment regarding his Enlightenment. Others, while hesitating to consider it the oldest, nonetheless agree that it is one of the earliest description of the Buddha’s attainment of Enlightenment. (See Chapter Five).

The expansion and development of the biographical cycles of the pre-Enlightenment narrative in the Pāli tradition constitutes the principle area of research of Reynolds in his “Many Lives of the Buddha: A Study of Sacred Biography and Theravada Tradition”. Reynolds’ aim was to “trace the process through which the early Buddhist community expressed and conveyed the meaning which it perceived in the person and message of its founder through the gradual development of narrative cycles concerning his previous lives, the

various phases of his life as Gotama, and the fate of his relics.” Furthermore, he also aims at discussing “the two major types of more complete and integrated Buddha biographies which appeared within the Theravada tradition toward the middle of the 5th millennium A.D., and continued to develop up to the beginning of the modern period”, and “the new trends which have emerged in the Theravada account of the Buddha’s life during the 19th and 20th centuries.”

He notes that the researches into the biography of the Buddha before his time have moved beyond the two biographical paradigms, one of which being the mythic approach, interpreting the biography of the Buddha as the historicization of the “solar myth” reading the biographies as fulfilment of prophecies of the solar mythology. Among these group, Reynolds singles out Emile Senart, Heinrich Kern and Ananda Coomaraswamy. Another major research trend before his time was the historically oriented philologists for whom these myths are only degenerated tradition where the historicity of the interpretation is questioned and for whom only critical scholarship could demystify and remove elements rendered to be addended mythologies.

Reynolds notices the inadequacy of both approaches and argues for a new biographical approach identifying layers of accretion to the biography and, taking a functionalist and pragmaticist perspective, argues that these added mythologies perform a role transforming Buddhism into a religious tradition regardless of their historicity. He argues that Buddhologists have come to recognize that both purely mythic and essentially historical approach to Buddhist Studies are inadequate for the proper understanding of the history of

Indian Buddhism. The ancient form of Buddhism, he contends, should be studied under careful comparison and analysis of source materials from a variety of languages and traditions. He also draws into attention the paucity of authentic information about the historical Buddha, despite the importance led on the figure, and that the necessity of the identification of the layers of developments of the biographical tradition would clarify the structure and stages of the biographical literature developed over the years subsequent to the passing away of the Buddha.

Regarding the enlightenment experience of the Buddha, Reynolds argues that *Bhayabherava-sutta* is one of the two earliest *suttas* which relate the Enlightenment and the events surrounding Enlightenment “firmly established in the tradition within two centuries of the Founder’s death”. Without the embellishments and mythologies of later traditions, these two old accounts contain common elements of the Buddha’s experience of the four *jhānas* and the Three Supernormal Knowledges, for him constitute the oldest strata of the biographical narrative tradition that extends for two thousand six hundred years. Accretion of other elements, including the narration about the experience of Enlightenment under the Bodhi-Tree, the temptation by Māra, the apprenticeships with Ālāra Kālāma and Uddaka-Rāmaputta, and the post-Enlightenment conversion of Yasa. Reynolds argues that the rise of mythology and royal ethos around the biographical narrative arose during and after the Ashokan period, and that the inclusion of miraculous qualities of the Buddha’s Enlightenment mainly surround the site of Uruvelā. The expansion of dramatization of the pre-Enlightenment experience mainly served for the

divinization and elevation of the status of the religious found from an ordinary human being to, in the eyes of the later generations, the level of divinity, and the exultation simulated further creations of biographical narratives that confers to Gotama unparalleled magical powers and majestic glory that incorporates new elements beyond the simple description of meditative attainments.

Reynolds traces the developmental stages of each phase of biographical expansion, while loyal to the textual information, rejects supernormal descriptions that do not find common home across all extent version of the *sutta*. While his focus is mostly in Pāli literature, the evolutionary process is discerned through multiple cross-references across *sutta* recensions. His combination of historicist and pragmaticist approach allows him to historicize the biographical expansion process in the narrative formation, and at the same time to discern, despite the lack of historical authenticity of most of the narratives, the function that it plays for the disciples of Buddhism at a particular historical juncture, refracting how the Buddha have been conceptually imagined by disciples of different later periods, as well as the functions that these legitimization of the Buddha narratives play in constituting the tradition and religion of Buddhism in later time, up to the twentieth century Thailand. Should Reynolds draw inspiration from textual information other than Pāli, be it Chinese, Tibetan or Sanskrit, the process of expansion of the biographical narrative would have illuminated more insights about the developments in Buddha's biography other than the Pāli tradition, and the historical parallels between Pāli and non-Pāli traditions.

One of the landmark researches in the historicization of the Buddha's expanding and changing narratives is conducted by André Bareau. In *Recherches sur la Biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens: De la Quête de l'Éveil à la Conversion de Śāriputra et de Maudalyāyana* (1963), Bareau concludes after examining the different biographical narratives of the biographies of the Buddha that the antiquity and diversity of the present sources would probably account for the heterogeneous and lack of uniformity in the textual elements, and cast doubt over the faint possibility of their ability in recording real events bearing historicity (373). The diversified accounts and the lack of congruence on the narratives conclusively, for Bareau, that the narratives of the pre-Enlightenment experiences of the Buddha are more legendary than historical, and he goes on to trace the layers in which the biography was expanded and added gradually on a simple narrative framework. The general pattern that he discerns is that the earliest account, included in the *Bhayabherava-sutta* and the *Dvedhāvitakka-sutta*, lacks any specific geographical reference about the locality of the Enlightenment, including references to the sacred Bodhi-Tree as the sanctuary for the Enlightenment of the Buddha, pre-Enlightenment ascetic practices that for Bareau acts to demonstrate and decry the futility of the non-Buddhist ascetic practices.

For Bareau, these earliest, briefest and most succinct narratives, consisting only of three episodes, are presented with narrative disjunctures; as for example in the *Bhayabherava-sutta*, the victory over fear in forest life presents itself neither as a necessary nor a sufficient condition for the

acquisition of the four *jhānas*, the Three Supernormal Knowledges and ultimately the Enlightenment. It serves, in Bareau's words, with no other reason other than to contrast their inefficacy of these methods in overcoming the fear in forest life in attainment of the supreme Enlightenment. Bareau notices further that the location of the sermon and the audience of the Buddha are the most commonly found across all *suttas*, and there entirely fictive (*entièrement fictifs*) (362).

On textual ground, Bareau discerns the differences in length and episodes of all the biographical narratives, and through textual comparative method arrives in the conclusion that the biographical experience of the Buddha undergoes a series of expansion and addition of fictive elements throughout Buddhist history. The general pattern that emerges through his research reveals that the biographical narrative developed on the basis of existing memories of the Buddha's enlightenment at the time of the compilation, and that on textual comparison, the *Bhayabherava-sutta* and the *Dvedhāvitakka-sutta* were two of the earliest compiled narratives for the Enlightenment. Later additions include the episodes of the Buddha's encounter of Ārāḍa Kālāma and Udraka Rāmaputra, and that of Enlightenment under the Bodhi-Tree, referred to later versions of the biographical narrative. (372–373) The pattern of gradual accretion from these texts thus anticipates later more mythologically based narratives bestowing supernormal powers of the Buddha. Bareau further identifies that it was the authors of the *Vinaya* (auteurs *Vinaya*) who compiled these biographical narratives borrowing elements from oral traditions conserved at the sites of pilgrimages. These later narratives, compiled for

conserving the memories and to exalt the superiority of the Buddha, could not have, for Bareau, appeared other than under the reign of King Ashoka, with the support of the monastic context at that historical time when cults of the Buddha and his relics. (373)

These originally heterogeneously and diversely composed elements, composed at isolated times and locations, are full of internal contractions, without clear chronological sequence, even if they were put together juxtaposed adjacently in the current form as it appears. The investigation about the nature of the sequence of the actions reveal for Bareau a lot of idiosyncrasies, including the patterns of borrowing and heterogenous nature of the narratives which internally contradict each other. (373)

Bareau's careful comparative textual studies thus reveals that the biographical elements are mostly composed at later historical times, under the religious need of the believers of Buddhism to account for and clarify the pre-Enlightenment experience of the Buddha, which did not exist as the primary imperative for the earliest *Saṅgha*. The lack of congruity suggests that the narratives cannot come back to a common textual tradition, and they should have just been expanded as the imperative for explanation on the Enlightenment Buddha grew amongst the Buddhist members as a vehicle for religious propaganda, including elements supernatural and suprasensual. Bareau's research is hitherto one of the most comprehensive in comparative textual studies in the narrative portion of Buddha. Careful employment of comparative narrative studies aids Bareau to arrive in textual information that are beyond

that supplied by linguistically bounded sources. The premise of textual studies that short texts through time accrues to modification and expansion, allows Bareau to locate the development locus of the narratives of the Buddha, separately for him history from legends, arriving with conclusions that better accords with historicity, continuing the question of historicity from Etienne Lamotte. Had Bareau employed further analysis of comparative religious biography, he might have also approached the development of narratives not only from the psychological and religious need of the followers, but also on greater patterns that underlie developments of religious history delocalized from the Indian scene applicable in different religious settings.

The important theme narrated at the *Bhayabherava-sutta* concerns the idea of Liberating Insight in Buddhism. The *Bhayabherava-sutta* narrates one of the versions of Liberating Insight that is preceded by simpler and briefer versions, and anticipates further developments in the history of Buddhism. One of the most important piece of scholarship on liberating experience of the Buddha was Louis de La Vallee Poussin (1936-37), who all later Buddhologists like Bareau (1963), Schmithausen (1981), Vetter (1988) and Bronkhorst (1993) have to respond either favourably or unfavourably. Louis de La Vallee Poussin's "Musīla and Nārada: The Path of Nirvāṇa" identifies two distinct paths of liberation, one of pure discriminating insight represented by Musīla, and another by ascetic and meditative practices represented by Nārada, and traces their different patterns of intermingling in doctrinal developments in the later history of Buddhism in for example the Sarvāstivāda-Vaibhāṣika, where discrimination and meditation goes together with the primacy of discrimination,

and Haivarman where meditative elements could be eliminated. Poussin's reading of the *Kosambī-sutta* leads him to see Musīla and Nārada as two exemplary models on the path of liberation. The distinction between liberation by discriminating insight and by meditation, Musīla attaining arahantship because of his knowledge and cognition of an insight, and Nārada by the necessity of "touching *nirvāṇa* with his body", for Poussin dichotomizes the path to liberation into twofold. While the discussion for Poussin is mostly on the eventual transformations that the twofold scheme accrues in later Buddhist schools, his research is amongst one of the earliest in comprehensively tracing the relationship between the origin and development of the liberation by discrimination and by meditation. In the Sarvāstivāda context, Poussin argues the path of vision (*darśanamārga*) as an extension of the earlier path by discrimination, and the path of cultivation (*bhāvanāmārga*) as an extension of the meditative path, and as such the development of the soteriology represents a synthesis of these two earlier distinct traditions to liberation. Haivarman on the other hand opines that the acquisition of *jhānas* are not necessary for the development of Liberating Insight. (15)

Poussin's reading, though meticulously tracing the development of the subsequent developments of the two paths in Buddhist schools, assumes the difference between discriminating insight and meditation, leads to a strong reaction from Bhikkhu Bodhi (2003) in "Musīla and Nārada Revisited: Seeking the Key to Interpretation", where Bodhi argues Poussin's argument is based on a mistaken reading of the different levels of spiritual attainment for differences in path leading to liberation itself. While Poussin and Gombrich argues that

“*Kosambī Sutta* testifies to two conflicting currents of thought in the early *saṅgha*, throwing its weight behind the pro-meditative faction in their contest with the more compromising position of the cognitivists”, such interpretation is not viable from Bodhi’s perspective, as he sees the *sutta* as a contrast between the achievements of the *sekha* and the *arahant*. Bodhi sees La Vallée Poussin and Gombrich’s readings as based on the misinterpretation of the expression “*kāyena phusitvā viharati*” (“he dwells contacting with the body”) in the context of certain elevated states of meditation, especially formless states of meditation, which for Bodhi is not a prerequisite for the attainment of arahantship. Thus, Bodhi rules out the possibility that such references are to difference in paths of liberation, but to differences stages along the same path towards liberation.

Bodhi’s unease on Poussin’s reading is based mostly on the reading of ‘*kāyena phusitvā viharati*’ which he argues does not refer to the *jhānas* that constitute the classical meditative path towards Enlightenment, therefore ill-based. However, no matter how convincing Bodhi shows that the reading of *Kosambī-sutta* is wrongly interpreted by Poussin, the dichotomy between path of discriminating and the path of insight has been testified canonically by both early and later texts, and Poussin’s interpretation on the subsequent developments of these two paths cannot be simply set aside on ground of doctrinal misinterpretation.

Regarding the moment of Liberating Insight, the recent debate by Bareau, Schmithausen, Vetter and Bronkhorst has been centering, despite the common agreement of the later importation of the idea into Buddhism, on the reasons

why such Liberating Insight came to be defined and accepted in the *Saṅgha* community. Bareau in *Recherches sur la Biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens: De la Quête de l'Éveil à la Conversion de Śāriputra et de Maudalyāyana* (1963), traces the development of the formulae of Liberating Insight as an instance of the gradually evolving doctrinal environment in which the earliest form of Buddhism gave way to its classical form. Bareau's main interest was, by employing textual comparative method, to discern the historicity of the different narratives ascribed to the Buddha from his youth until the commencement of his missionary activities subsequent to his Enlightenment. On the portion related to the Liberating Insight of the Buddha, Bareau observes that at the onset, the earliest form of the formulae of Liberating Insight of the Buddha consisted of the liberating formulae of the following passages in the *Pāsarāsi-sutta* (MN 26) and the Chinese parallel where no specific mention about all meditative preparations are made, nor any developed formulae of the third higher knowledge of destruction of taints are specified.²⁵

²⁵ *so kho ahaṃ, bhikkhave, attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ*

Bareau observes the antiquity of the Enlightenment narrative in the *Pāsarāsi-sutta* on ground of the absence of any reference to the preparatory methods, be it meditative, moral or mindful, in which the attainment is effected, the simplicity of the formulae of the content of liberation (*akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo*), which in its developed version includes references to the completion of the journey of *brahmacariya*, as well as the lack of any references to contents of Higher Knowledges and Four Noble Truths which defines the classical Liberating Insight formulae. The passage expounds on the contents of the classical formula of the First Noble Truth of Suffering, without referring to such term, which for Bareau constitutes another

nibbānaṃ ajjhagamaṃ | ñāṇaṃ pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ ti || (MN I.167).

Cf. T01, 777a12–18: 要解坐，至得漏盡，我便不解坐，至得漏盡。我求無病無上安隱涅槃，便得無病無上安隱涅槃。求無老、無死、無愁憂戚、無穢污無上安隱涅槃，便得無老、無死、無愁憂戚、無穢污無上安隱涅槃。生知生見，定道品法，生已盡，梵行已立，所作已辦，不更受有，知如真。

Analayo’s translation: “... with the determination not to break my sitting until the influxes had been eradicated. I [indeed] did not break my sitting until the influxes had been eradicated. Searching for the supreme peace of Nirvāna, which is free from disease, I attained the supreme peace of Nirvāna, which is free from disease. Searching for the supreme peace of Nirvāna, which is free from old age ... free from death free from worry and sadness ... free from defilement, I attained the supreme peace of Nirvāna, which is free from old age ... free from death ... free from worry. and sadness ... free from defilement. Knowledge arose, vision arose and I was concentrated on the requisites of awakening. I knew as it truly is that birth has been eradicated, the holy life has been established, what had to be done has been done and there will be no more experiencing of existence.” (27-28). In “Brahmā’s Invitation: the Ariyapariyesanā-sutta in the Light of its Madhyama-āgama Parallel”. In: *Journal of the Oxford Centre for Buddhist Studies*, 2011 (1), 12-38.

hint of the stage of doctrinal development in Buddhism where the Noble Truth of Suffering has not yet been formulated.

As revealed in what Bareau considers the abridged version of the Enlightenment in the *Pāsarāsi-sutta*, the earliest narrative regarding the Buddha's Enlightenment compiled ever consists only of description of a method of overcoming birth, old age, sickness, death, sorrow and lamentation, by the attainment of *Nibbāna*. No references to any Noble Truths are observed, and even the "classical" interpretation of birth, old age, sickness, death, sorrow and lamentation as "suffering" is lacking, pointing to a time when the doctrine of the Four Noble Truths, even its individual constituents are not formulated, and a time when phenomena of life, aging and death is not yet interpreted through the classical lens of "suffering". No notion of the origination and the path towards the cessation of suffering is present in this abridged formula, suggesting the First and Third Noble Truths were possibly the earlier version before the theory of Four Truths were formulated. *Nibbāna* is also interpreted as noted by Bareau in the absolute sense of termination of birth, old age, sickness, death, sorrow and lamentation, instead of a psychological reading of extinction of greed, hatred and delusion in later texts. There is furthermore no reference to the meditative preparations that would characterize later Enlightenment narratives, and this simplicity would point to the fact that this abridged formulae constitute the earliest Enlightenment narrative of the Buddha in the texts. (388–389)

The next stage of the fourfold stages development of the formulae consists for Bareau in the development of the third of the higher knowledges, the four-element knowledge of the destruction of the taints, which builds on the abridged version of the content of Liberating Insight. The content of the Liberating Insight at this stage consists of the removal of the list of three taints of existence, ignorance and desire. This stage is distinguished by the lack of references of any other supernormal powers, which for Bareau were accrued by later compilers for the twofold purpose of exalting the status of the liberated saints as well as to legitimize through supra-sensory knowledges the doctrine of transmigration and the law of *kamma*. Bareau further opines that it is in this stage where the later *samatha-vipassanā* dichotomy finds its earliest precursor, the suppression of the cognitively-related taints by vision and affectively-related taints by cultivation. There is furthermore no references in this liberating formulae of contents of Four Noble Truths which for Bareau constitute later layers of the description. (388–389) The addition of other details in the Liberating Insight, including the direct realization of the Four Noble Truths, the First and Second Supernormal Knowledge, and the subsequent replacement of the insight with direct realization in dependent origination in its developed formulae beginning with ignorance would for Bareau constitute the later stages of doctrinal development traceable by the comparative studies of the formulae of Liberating Insight across different traditions.

Bareau particularly emphasizes the psychological content of earlier formulae of Liberating Insight, lacking any references to higher knowledges, noble truths and other Buddhist doctrines (382), and notes that by the shift in

the emphasis on ignorance on top of desire as the main cause of suffering paves way for the later development of a purely intellectual path to liberation, the path of discernment.

Bareau's research into the historical development of the biographical narratives of the Buddha employs rigorous comparative method in arriving at the patterns of textual development and their gradual expansion as time went on. Bareau's powerful insight into the patterns of development and accretion helps to discern between layers of historical developments that could otherwise be homogenized into ahistorical monolithic whole. The pattern of doctrinal evolution in the earliest Buddhism could thus be the main message that Bareau draws at the closing of the research. While tackling multiple competing narratives on the same topic, discernment of expanded traces would sometime require inferences that would sometimes lead to competing conclusions. However, Bareau's insight into the layers of development of the Enlightenment formulae, and thus the oblique references to the doctrinal developments in the earliest phase of Buddhism, would cohere with the major scholarly findings that Buddhologists have complemented using various philological, archaeological and historical methods.

Vetter in his research in the development of early Buddhist thought in *The Ideas and Meditative Practices of Early Buddhism* (1988) traces the developments of themes in the earliest period of Buddhist history including the doctrinal developments shown in *kamma*, meditation, insight and cosmology. Regarding the theme of Liberating Insight, Vetter in the chapter "An Outline of the Most

ancient Form of Buddhism” questions, amongst all the paths towards liberation presented in the early texts, including the attainment of Higher Knowledges at the fourth *jhāna*, the attainment of liberation when the mind is developed to formless meditations, as well as the path of pure insight, only the *jhāna* path is the earliest developed among all three. He argues that any form of speculative insight and reasoning is not possible at the stage of fourth *jhāna* where discursive reasoning have early been overcome, thus the Liberating Insight cannot be any substantial insight into the reality of things as they are at this meditative equipoise of pure mindfulness and awareness beyond thinking.²⁶

Vetter further identifies that from this stage of non-identification that characterizes the earliest form of liberating experience recorded, later Buddhist ascribed various forms of Liberating Insights, including direct realization of the

²⁶ “The problem is that already at the second stage of dhyāna, contemplation and reflection—one could also say every form of discursive reasoning—have disappeared; one is in a state of inner calm and oneness of heart. And yet, at the fourth stage the four noble truths must be realized in a form described by the words “this is suffering, this is the origin of suffering, this is the cessation of suffering, this is the path to the cessation of suffering.” That is not to say that this stage cannot be the origin of an intuition of a truth or that in it one cannot be aware of the words of a truth (they may be presented to the mind in the same way as objects, feelings, etc.). But it is difficult to imagine how in that state of pure equanimity and awareness one can follow a prescribed scheme. It apparently produces a high degree of non-identification with everything presented to the mind. Originally this may have been the only ground of an experience of release. Being based on an ascetic discipline guided by a concern for the well-being of all living beings, it need however not lead to indifference in everyday life. Moreover, penetrating abstract truths and penetrating them successively does not seem possible in a state of mind which is without contemplation and reflection. If the assertion were that in that state entities (and not truths) are to be clearly seen, it would be less unlikely.” (XXVI–XXVII)

Four Noble Truths and non-self of aggregates, and higher knowledges on the meditative experience, and the locus of development of the content of Liberating Insight is the non-Buddhist external philosophical environment in ancient India.

The development of the content of Liberating Insight leads eventually for Vetter to another development of path to liberation — the development of path of discrimination. Vetter argues the development of path of discernment is related to “real difficulties in practicing dhyāna meditation” and as such a compromise for these practitioners genuinely seeking liberation but lacking meditative capacities. He distinctively discerns two stages in such development of the path. During the first stages, the constituents of each aggregates are shown not to be self (non-self stage), as suggested for example in the *Anattalakkhana-sutta* (SN III:66), on grounds that they bring about suffering and one cannot have power over the individual aggregates. The second stage of the development consists of the argument that as the aggregates are impermanent and unsatisfactory, none of them should be identified collectively pertaining to a self or the self.

Thus for Vetter, as the meditation involving various forms of intellectual insights as well as the path of discernment are later historical developments, the only convincing position to hold in relation to the path of liberation is the *dhyāna* path that is variously recorded in the narratives of the Buddha’s liberating experience. The development of the path of discernment as well as reasons of its common adoption across all Buddhist schools would constitute

another theoretical contribution by Vetter in the research. His major idea is that the path of discrimination is developed out of need of satisfying the theoretical need for those practitioners in response to the rise of the school of person in Buddhism. The theoretical need for negating the idea of self thus superseded the existential need for the eradication of the problem of birth and death as the most important argument for Buddhists. Motivated partly by the need to defend the path of discriminating insight, the Buddhist in response posited a logical argument for the impossibility of identifying any of the constituent a person as a self. This development of the analytic approach and loss of non-dogmatic attitude prompts the development of the argumentative apologetics for the negation of self, together with its theoretical problematizations in relation to the retributive and preservative functions of karmic retributions given such premise. (42-44)

Regarding the problem of content of Liberating Insight, Vetter is in line with Bareau that the content of Four Noble Truths as discriminating insight should not have been the earliest description, and he calls this insight *aññā* rather than *paññā* which is a later term after the doctrine of Liberating Insight has reached a developed stage. *Aññā* for Vetter refers to the Liberating Insight, as suggested in the fifth section of the first sermon, where the insight into the Four Noble Truths leads to the destruction of ignorance as well as the cankers, Vetter sees this, though developed under the influence of the discriminative insight path, as the Liberating Insight that is developed on the strength of *dhyāna* meditation. Discriminative insight, *paññā*, is instead associated with the pure intellectual knowledge without the basis of *dhyāna* meditative that

proponents of the pure insight path have vehemently promulgated. The development from *aññā* to *paññā* thus corresponds to the new development of the path of discriminating insight. (30)

Vetter differs thus from Bareau in arguing that the path of discernment evolved not because of the development of content of Liberating Insight to accommodate more theoretical doctrines, but the mere sectarian doctrines of self that sparked the reactionary movement that asserted the notion of non-self in Buddhism. Vetter's doctrinal method relies mostly on the patterns of development of ideas within Buddhist community. While insightfully proposing new lines of possibilities of doctrinal development from internal and external factors, his acute insights would have been strengthened should consideration be paid on textual grounds that philologically and evidentially.

Schmithausen (1981) in "On Some Aspects of Descriptions or Theories of Liberating Insight and Enlightenment in Early Buddhism" continues the investigation into the origin and the development of the formulae of Liberating Insight from Early Buddhism to the reinterpretations of later Sarvāstivāda and Mahāyāna texts. Following the observation of earlier scholars, Schmithausen sees problem with the pattern of accepting, in the developed formulae of Liberating Insight, the fourfold description of the nature, origination, cessation and path of cessation of taints as the earliest description of the liberating experience of the Buddha, on ground that this fourfold pattern is doctrinally modelled after the development of the insight into the Four Noble Truths as Liberating Insight, and that the notion of origination, cessation and path of

cessation of the taints is doctrinally self-contradictory to the notion of taints themselves. For him, these insights into the origination and cessation of taints does not appear as psychologically plausible and is the result of the influence in the early Buddhist community by the magical presupposition that to know the essence, origination, etc., of something means to possess mastery over the object, together with the power of immediately destroying them. (213) The result of this elimination process is that the content of Liberating Insight must have been conceptualized at one time only in two aspects, being “the discovery of the Four Noble Truths summarizing the essentials of Bondage and Liberation as hitherto unknown” (209) as well as the “certitude that he himself had achieved Liberation, i.e. that for him the cause(s) of bondage had vanished and that there would be no rebirth.” (209–210)

Schmithausen infers from this that at the time of the composition of the stereotyped detailed description of the Path of Liberation, the insight into the Four Noble Truths as already believed to be an authentic account of the liberating experience of saints, and because of this belief, that was already at the time of the composition of this detailed liberation formulae “a fixed association between Liberation, or at least Enlightenment ... and insight into the Noble Truths” (206), and “a clear-cut view or theory according to which Liberation was achieved by insight — seemingly a kind of intellectual vision — into the four Noble Truths” (206). However, Schmithausen casts three doubts about if such description actually reflects the soteriological truth of the Buddha himself. He notes that, following Bareau’s reconstruction of the sequence of evolution of the formulae of Liberating Insight, the earliest ever

reconstructed liberation formulae, as reflect in the *Pāsarāsi-sutta* (MN 26), did not contain any reference to the Insight into the Four Noble Truths as content of liberation experience. He also notes that the cognitive content of the liberating experience narrated in the developed formulae as being efficacious in eliminating craving as the cause of repeated cycles of rebirth.²⁷

Another problematic area pertains to the sequence of the content of the Liberating Insight described. Schmithausen further notices that the formulae of the Liberating Insight introduces a temporal gap between the insight into the Four Noble Truths and the knowledge of liberation, which for him is impossible at the point of liberation, as the clear-cut sequence of the two elements for him are inevitable products of “subsequent conceptualizations and verbalizations”, and theoretical construction of the Buddha’s Enlightenment in order to indicate

²⁷ “In the case of the Truth of Suffering, it is true, such a relation is evident: the full realization of the fact that all existence is suffering can easily be understood as stopping all craving for such existence and for the desired objects pertaining to it. But in the case of the remaining Truths, a direct psychological effect of this kind is hardly conceivable. The knowledge that Craving is the cause of Suffering and that, therefore, Suffering will stop if Craving is stopped will motivate a person to exert himself to stop Craving, but will not by itself stop Craving automatically. This is still more evident in the case of the Truth of the Path: in order to stop Craving, it is obviously not sufficient to know the path leading to the cessation of Suffering, but it is necessary to practice it, and knowing it should precede practicing it. In any case, knowledge of what the Path is does not seem to have any direct psychological relation to the cessation of Craving. Thus, it is difficult to understand the cessation of Craving as the psychological effect of the comprehension of the Noble Truths as a set of four, the latter three appearing to be superfluous for that purpose.” (208)

“what was, or had come to be, the most fundamental Truth of the Buddhist doctrine.” (210)

Despite the doctrinal problems that the insight of the Noble Truth faces, at this stage of doctrinal evolution the direct realization in the Four Noble Truths as efficacious of destroying Craving and effecting liberation, which Schmithausen sees as due to the “facticity” of this effect in the case of the Buddha as well as the influence of prevailing Vedic belief on the early Buddhist community on the “extraordinary power of truth and knowledge” commonly adopted by the Upanishadic thinkers. (211) Though the content of the Liberating Insight was supplanted in the course of subsequent doctrinal evolution internal to the Buddhist community by the comprehension of dependent-origination and non-self, the assumption of the efficacy of the Liberating Insight is adopted as the backbone to their religious insight.

The next stage of development, the expansion of the liberating formulae in the *Dhammacakkapavattana-sutta* (SN V:420) that describes the Enlightenment as the full comprehension of suffering, knowledge of the origination of suffering, the direct realization of the cessation of suffering, and completion of the practice of the Path to the cessation of suffering, constitute for Schmithausen the origin of the rationalist and mystic path, the path of discernment and the path of meditation, that Poussin distinguishes in his article. Schmithausen argues that this “mystic path” consists of the *saṃjñāvedayitanirodha*-Liberation which hypothesizes a mystic state where the practitioner anticipates the *nirodha* experience during the meditation of

cessation of perception and feeling (*saṃjñāvedayitanirodha*), and subsequently achieving liberation. Schmithausen sees this mystic development of the Liberating Insight, a developed theory of Liberating Insight, as a further development to the detailed liberation formulae and a meditation development to the *Pāsarāsi-sutta*'s (MN I:160) description of the liberation experience or experiencing *nibbāna*. (218) The path of discrimination, on the other hand, prompted on a model of discernment of the suffering, non-self nature of the aggregates and the dependent-arisen nature of sense media, arose due to the difference between the Liberating Insight of the Buddha and the disciples, rather than Vetter's proposal of the difficulty of the *Saṅgha* community in meditative attainments. (222)

Schmithausen goes on to investigate the mutually intertwined subsequent developments of the Path of Discrimination and Path of meditation in later parts of the essay, and the Sarvāstivāda, Theravada and Mahāyāna adaptation of the two paths. Equipped with philological and doctrinal methodology, Schmithausen, modelling his research after Poussin, sees the later developments of the two paths as selective adaptations on the basic model, with “inclusivist” tendencies shown when the two paths are synthesized into new models of liberating insights in subsequent developments in the Nikāya texts. Schmithausen employs careful textual methods with critical methodology in discerning the development of the paths to liberation, and his development of the idea of inclusivism in later formulae is an extension of Poussin's idea of synthetic developments of the two paths in later Buddhist schools, tracing their origin in the Nikāya texts.

On areas of historical speculation, he also exercises sufficient judicious critical discernment in making the most probable inferences based on existing primary sources and the existing views of scholars at his time. Had he also taken into consideration the results accrued from comparative religious studies on the role how supernormal powers is utilized for legitimization of religious truths and experiences, he may also come up with cross-cultural perspectives that strengthens his conclusion using examples from comparative religion.

Bronkhorst in *The Two Traditions of Meditation in Ancient India* (1993) investigates the meditative methods in Upanishads, Jain and Buddhist literature, and argues that the forms of meditative practices in the Upanishads and Jain literature represent the pre-Yoga stage meditative practice that emphasized asceticism, philosophical and liberative knowledge accrued through the meditative practice and which constitute one of the two sources of meditation in ancient India. Another distinct source of meditative practice is the Buddhist Jhanic practices, which as there is no other literary references prior to the Buddhist texts, constitutes for Bronkhorst the second important current of meditative practices in ancient India. The former, as depicted in the Brahmanical, Hindu and Jain texts, is based on the belief that by strict mastery and control over the sensory, metabolic processes of the body as well as by unique bodily postures, karmic activities could be subsided to a minimum to prevent further accumulation of materials that foster the rebirth process, and the conviction that such practices, when properly executed, generates unique insights into the philosophical doctrines that enables the liberative experience as prescribed in their religious texts. The latter consists of the Four Jhānas,

which for Bronkhorst is unique to Buddhist practices. At first mutually distinct and exclusive, in later developments of Brahmanism, Jainism and Buddhism

Bronkhorst traces importance cross-borrowings that transformed the way all religious practices perceive meditation in their subsequent evolutions in history. Bronkhorst, from textual evidence in Buddhist texts, sees the introduction of the formless meditation and the liberating insight in later Buddhist traditions as instances where absorption and assimilation of Brahmanical practices have radically transformed the spiritual practices of Buddhism. The introduction of formless meditation is textually supported by the inclusion of passages of the Buddha's meditative discipleship under Ālāra Kālāma and Uddaka Rāmaputta in the expanded formulae of his spiritual quest prior to his Enlightenment, and the regarding the inclusion of liberating insight, the inclusion is conducted by the strong cognitive element prevalent in Brahmanical practices. The emergent historical picture of the interrelation between the sects for Bronkhorst would be as follows:

The results of this study can be briefly restated as follows: in the ancient Indian religious movements other than Buddhism there was a tradition of asceticism and meditation which can be described and understood as direct and consistent answers to the belief that action leads to misery and rebirth. In this tradition some attempted to abstain from action, literally, while others tried to obtain an insight that their real self, their soul,

never partakes of any action anyhow. Combinations of these two answers were also formed.

The Buddhist scriptures criticize this tradition repeatedly. Yet practices and ideas connected with this tradition appear to have made their way into the Buddhist community. Some of these practices and ideas even came to occupy rather central positions in the Buddhist tradition. Practices of this kind include the Eight Liberations, or at any rate the last five steps of them, which also occur in other contexts in the Buddhist canon; and the Brahmic States. Among the ideas which influenced Buddhism, the gradual postponement of liberation to the time after death, and the prominence of an explicit liberating insight must be mentioned. (102)

The assimilation of the Liberating Insight as definitive of the Buddha's Enlightenment is textually supported by the fact that the insight varied along with "what was considered most central to the teaching of the Buddha", that "insight and practice vied with each other, just as they did in main stream meditation", and that there are strong textual evidence to substantiate that there is "possibility that originally the liberating insight was not described in any explicit form" (74). Evidence of the gradual development of the different layers of the *Dhammacakkhapaṭṭhana-sutta*, and the improbability that the knowledge of the Four Noble Truths, especially the Truth of the Path towards cessation of suffering, which should theoretically precede the actual practice of

the spiritual practice, comes only at the culmination of the experience (79–81). The emergent result from such elimination would be a form of non-intellectual insight rather than cognitively defined content that liberates sentient beings. (82)

This “unspecified and unspecifiable kind of insight”, to be supplanted by the description of Four Noble Truths, is textually supported by the remnants of description of the state of liberation made at the Cessation of Ideations and Feelings (*samjñā- /saññāvedayitanirodha*) which for Bronkhorst is the survival of an earlier description than the Four Noble Truths formulae, left unreplaced for some reason by the compilers.²⁸

The content of this older Liberating Insight, appealing to the unknown operation of the altered states of consciousness, may be the destruction of the intoxicants (*āśava/āsrava*), as Bronkhorst thinks highly probable, and may be a possibility of the cognitive content of the altered psychiatric state. (83–84)

Subsequent influence from the “mainstream Brahmanical thoughts” for Bronkhorst constituted what transformed this unspecifiable and unspecified

²⁸ “What I propose can be expressed more specifically. Perhaps the passages which now contain a description of ‘liberating insight’ as consisting in the Four Noble Truths etc., originally merely made a short reference to *prajñā*. Later tradition inserted the Four Noble Truths etc. in the place of *prajñā* wherever possible. Such a replacement was not however possible in the contexts where liberation comes about while there is Cessation of Ideations and Feelings (*samjñā- /saññāvedayitanirodha*). There is properly speaking no place for such an insight here because there are no ideations (see Schmithausen, 1981: 216-17; La Vallée Poussin, 1937 b: 220). The replacement was not made and the older short reference to *prajñā* — which originally belonged after the description of the Four *Dhyānas* — survived only here.” (83)

Liberating Insight by a cognitively specifiable one. Bronkhorst's reading about the mutual assimilatory tendencies in Brahmanical, Jain and Buddhist traditions would be a novel addition to the existing debate of the origination of the Liberating Insight of the Buddha. Based on careful interpretations of Brahmanical, Jain and Buddhist texts, Bronkhorst's externalist reading was able to contextualize the course of development of meditative insight in Buddhism that Schmithausen, Vetter and Bareau ascribe to internal reasons in a broader Indian context. His insight about the psychic process of altered states of consciousness would be strengthened should the relationship between the altered states of consciousness prescribed in other religious sources and the states in Buddhism be paralleled and critically examined.

The Study and Translation of the Chinese of the *Bhayabherava-sutta* parallel in the *Ekottarika-āgama* by Anālayo presents very useful English translation of the alternative version of the *sutta* as a point of comparative studies. His analysis of the *sutta* presents the thematic issue of quenching of fear at solitary monastic practices at the narrative portion, and the points of disjuncture between the two versions of the *sutta*. For the sake of present study it would furnish an important supplement to the textual issues that the Pāli version alone could not illuminate.

CHAPTER THREE

Early Buddhist Teaching on the Role Model of a Spiritual Master

At the start of the *sutta*, we see a brahmin, Jāṇussoṇi raising a question to the Buddha. According to the *Vaṇṇanā*, Jāṇussoṇi is not a name given by his parents at birth, but a title, “royal chaplain” (*purohita*), bestowed on him by the king. This suggests that we have here a learned and respectable chaplain from the Brāhmaṇa tradition, approaching and inquiring from the Buddha. The *Vaṇṇanā* states that the brahmin inquired so because he was inspired from his observation. Having observed that clansmen formerly immersed in sensual pleasures, having been inspired by the Buddha and left the home life, had come to live a simple and contented life free from fear and increasingly joyful.

Having observed [thus] (*disvā ca*), pondering “on account of whom (*kaṃ nissāya*) these clansmen have received this comfortable living?”, thought “on account of the recluse Gotama” (*samaṇaṃ gotamaṃ*), and obtained deep conviction (*pasāda*) in the Fortunate One. So, he said thus because he had approached to the presence of the Fortunate One in order to express that conviction.

The above preamble is necessary to bring out the doctrinal significance of subsequent exposition on the Buddhist doctrine on the role model of a spiritual

master. It seeks to explain how a master's guidance leads to a thorough transformation of the disciple's life. And this intention, indicated as it is at the outset, can be seen as a major part of the intention of the whole *sutta*.

Jāṇussoṇi asks the following question:²⁹

These clansmen who have gone forth from home into
homelessness out of faith towards Venerable Gotama — [i] is
the Venerable Gotama their leader (*pubbaṅgamo*), [ii] ... their
helper (*bahukāro*), [iii] their inspirer (*samādapetā*); and [iv]
do these people emulate the example of the Venerable Gotama
(*diṭṭhānugatiṃ āpajjati*)?³⁰

Now, whether the above is in the form of a question, as the Pāli *sutta* appears to give, or a straightforward statement as the Chinese version may suggest, it is certain that the brahmin is impressed by his observation. And the Buddha confirms this observation. We may go so far as to say that these four aspects, which inspired Jāṇussoṇi, represent the Early Buddhist doctrine of the role model of a spiritual teacher, as exemplified by the Buddha himself.

Firstly, the Buddha is their foremost. It is noteworthy that the word here is essentially an adjective: “foremost”. *Vaṇṇanā*: “going in front, leading.”

²⁹ The Chinese version does not indicate that it is in the form of a question.

³⁰ *Majjhima* I, mūlapaṇṇāsa, *Bhayabherava-sutta*, 16: *yeme (ye ime), bho gotama, kulaputtā bhavaṃtaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā | bhavaṃtesaṃ gotamo pubbaṅgamo | bhavaṃtesaṃ gotamo bahukāro | bhavaṃtesaṃ gotamo samādapetā | bho ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjatīti* |

(*purato gāmī, nāyako*). Now, although *nāyako* also means “leader”, and is often descriptive of the Buddha, it is more appropriate to describe him as being “foremost”, and “leading in front”. We know that the Buddha certainly leads. But he is the Master *par excellence* of the *bhikkhus* not as a “leader” or “head” of an authoritarian hierarchy. This is clear in the *suttas*, as for instance the *Samyutta*, *Mahāvagga*, *Sattipatthāna-samyutta*, in which he tells Ānanda that he does not need to make a pronouncement (as regards his successor after his demise), because “it does not occur to the Tathāgata, ‘I will take charge of the *Bhikkhu Saṅgha*,’ or ‘The *Bhikkhu Saṅgha* is under my direction’.” This is also in keeping with his advice in the *Kālama-sutta* (*Kesaputtiya-sutta*) that in accepting a teaching, the devotees must not be overwhelmed by the authority of tradition, of the scriptures, etc., or by that of the guru, thinking “The ascetic [who is giving the teaching] is our teacher.”³¹

Nevertheless, the spiritual master must have the quality of a leader. He is the leader, not by hierarchical authority, but by natural, spiritual authority. That is: the followers spontaneously respond to him as the leader on account of his spiritual perfection — he is fully endowed with perfect Wisdom, perfect Compassion, etc. The followers are constantly inspired by him, and naturally follow his instructions and advices. It is for this reason that all the Buddhist traditions agree that there was in fact no need of any specifically enforced *vinaya* codes as such in the first twelve (or twenty, in some traditions) years of

³¹ *Aṅguttara* I, tikanipāta, 188f, *Kesaputtiya-sutta*: ... mā samaṇo no garūti |

the Buddha's Dispensation. The disciples simply tuned into his inspirational force, and all moral and psychological obstacles were transcended.

It was only when the *Saṅgha* grew as an “organization” that problems truly became seriously obstructive, and *vinaya* rules needed to be specifically enforced. In the *Bhaddāli-sutta*, the Buddha says:

When beings are deteriorating and the True Doctrine is disappearing, the training factors definitely become more, and less monks become established in perfect knowledge. The teacher does not make known a training factor to the disciples so long as some outflow-causing (*āsavaṭṭhānīya*; i.e., leading to defilements) phenomena do not manifest here in the *Saṅgha*. ...

Those outflow-causing phenomena do not manifest so long as the *Saṅgha* has not become big (*mahattaṃ patto*), ... has not reached the height of (worldly) gains (*lābhagga*),³²

³² *Majjhima I, bhikkhuvagga, Bhaddāli-sutta, 445: evaṃ h' etaṃ, bhaddāli, hoti: sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāṇi c' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahanti | na tāva, bhaddāli, satthā sāvakaṇaṃ sikkhāpadaṃ paññāpeti yāva na idh' ekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti | yato ca kho, bhaddāli, idh' ekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakaṇaṃ sikkhāpadaṃ paññāpeti tesaṃ yeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya | na tāva, bhaddāli, idh' ekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti, ... yāva na saṅgho lābhaggaṃ patto hoti ... |*

The Buddha is a great helper to the disciples. But, essentially of course, the benefaction that he bestows, is not in respect of material things (though he certainly shares things with the *Saṅgha* members). His most important benefaction is teaching the *Dhamma*, the way to transcend the human predicament and attain absolute peace and security (*khema*; = *nibbāna*). He brings about a total transformation in the disciple not through authoritarian demands or commandments, but through encouragement and inspiration. The *bhikkhus*, inspirationally motivated by the Buddha, become naturally self-disciplined, and grow accordingly. We may say, borrowing a modern psychological perspective from Abraham Maslow on “growth motivation”: the disciple, helped to be aware of his being-needs, is propelled beyond self-actualization, and motivated to unfold his innate potentials. This is the Buddha’s fundamental mode of functioning as a spiritual guide. In the *Kakacūpama-sutta*, the Buddha provides an example of such an inspirational mode of instruction:

There indeed was a time when the *bhikkhus* gladdened (*ārādhyiṃsu*) my mind. ... I addressed the *bhikkhus*: ‘I eat at one seating. Eating at one seating, I’m free from sicknesses and afflictions, and experience good health, strength and comfortable abiding. Come *bhikkhus*, you too eat at a single seating, ... and you will experience good health ...’. I **did not**

need to give instructions to those *bhikkhus*. I needed **just to**
arouse mindfulness in them (*satuppāda-karaṇīyam eva*).”³³

The foregoing discussion proves Jāṇussoṇi’s observation right that the Buddha’s role model is that of an inspirer, *samādapetā*. In this *sutta* itself, as in many other Early discourses,³⁴ we see clansmen, and even sceptics, approaching and questioning the Buddha, and at the end become so thoroughly inspired by the Buddha’s instructions or explanations that they cannot help exclaiming that the Buddha is the most excellent and profound spiritual teacher, truly helpful in their gaining of spiritual insight. Thus, Jāṇussoṇi, starting out as an interlocutor from the Brahmanical tradition, is finally converted, exclaiming and proclaiming his going for refuge to the Buddha for his whole life:

Excellent, Venerable Gotama! Excellent, Venerable Gotama!
Just as, Venerable Gotama, one would set upright what is
turned upside down, or one would reveal what has been hidden
(/concealed/covered), or one would show the way to one who

³³ *Majjhima* I, mūlapaṇṇāsa, *Kakacūpama-sutta*, 124: *ārādhayimṣu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ | idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ – ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi | ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhataṇca sañjānāmi appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca | etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha | Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhataṇca sañjānissatha appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇcāti | na me, bhikkhave, tesu bhikkhūsu anusāsanī karaṇīyā ahosi; satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi |*

³⁴ *Majjhima* III, uparipaṇṇāsa, *Gaṇakamoggallāna-sutta*, 1; etc.

was lost (/has been confused/deluded/gone astray), or one would hold up an oil lamp in darkness thinking (/so that): ‘those with eyes see forms.’ In this very way, through many perspectives the *dhamma* has been proclaimed by the Venerable Gotama. This I go to the Venerable Gotama for refuge, to the *dhamma*, and to the monk-community. May the Venerable Gotama bear me as a lay devotee (*upāsaka*) who has gone for refuge from today until life-end.³⁵

The Buddha’s role model as a spiritual master can be characterized by four terms: “he demonstrates/instructs” (*sandasseti*); “he inspires” (*samādapeti*), “he sharpens/enthusiastizes” (*samuttejeti*); and “he gladdens” (*sampahaṃseti*). I quote below, an example from the *Cūlahatthipadopama-sutta* (MN I:175). In this *sutta*, Pilotika (whose clan name is Vacchāyana) who has met and is profoundly impressed by the Buddha, explains to the brahmin, Jāṇussoṇi, why he (Pilotika) comes to have such profound faith (*evaṃ abhippasanno*) in the recluse Gotama. Pilotika then relates how he witnesses many very learned sharp-witted nobles encounter the Buddha with the initial intention of sophistically defeating him, but in fact end up profoundly inspired by him.

³⁵ *Majjhima I, mūlapaṇṇāsa, Bhayabherava-sutta, 24: abhikkantaṃ, bho gotama! abhikkantaṃ, bho gotama! seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya | paṭicchannaṃ vā vivareyya | mūlhassa vā maggaṃ ācikkheyya | andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti’ ti | evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito | esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca | upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ ti |*

Many learned householders, brahmins, recluses are seen likewise being so inspired by the Buddha's spiritual discourse that they finally out of deep faith ask to take refuge under him, much as the case of Jāṇussoṇi in the *Bhayabherava-sutta*. Pilotika describes the sophists' encounter with the Buddha as follows:

I have seen here certain learned nobles who were clever, ... as sharp as hair-splitting marksmen (*vālavedhirūpa*). [They frame questions intending to defeat the Buddha:] “We will go to the recluse and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way. If he is asked like that, ... we will refute his doctrine in that way.” ... They go to the recluse Gotama, and the recluse Gotama instructs, inspires, sharpens and gladdens with a spiritual discourse. After having been instructed, inspired, sharpened and gladdened by the recluse Gotama with the spiritual discourse, they do not so much as ask the [prepared] question, so how should they refute his doctrine. In fact, they end up as the disciples of the recluse Gotama.³⁶

Jāṇussoṇi also characterizes the Buddha's role model as one that is committed to providing an example for emulation by the future generation of followers. I have discussed above the meaning of *diṭṭhānugatiṃ āpajjati* in this context. (See discussion in §1.4). That it is a characterization of the Buddhist conception

³⁶ *Majjhima* I, mūlapaṇṇāsa, *Cūlahattipadopama-sutta*, 177.

of the role model of a spiritual guide can also be seen from the fact that it is applicable to other masters other than Gotama Buddha himself. In the Kassapa-saṃyutta, the Buddha asks Venerable Mahākassapa, a life-long forest-dweller, who prefers to continue his living in the forest, instead of moving close to the Buddha:

Considering what, Kassapa, have you long been a forest dweller ... and spoken in praise of arousing energy?

[Kassapa replies:]

Considering two benefits, Venerable Sir. For myself I discern a pleasant dwelling in this present life; and I have compassion for later generations, reflecting, “if only those of later generations follow my example!” (*app’eva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyya*)³⁷

The Buddha then praises Mahākassapa:

Good, good, Kassapa! You are practising for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. ...
(*sādhū sādhū, kassapa | bahujanahitāya kira tvaṃ, kassapa, paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya*)

³⁷ *Saṃyutta II, Kassapa-saṃyutta, 5. “Old”, 203. See Bhikkhu Bodhi, The Connected Discourses of the Buddha, 667, and note 280.*

Mahākassapa's explanation is exactly reflected in the Buddha's own remarks in the concluding part of the *Bhayabherava-sutta*. After a full account of the process culminating in his attainment of perfect enlightenment, the Buddha remarks that some might harbour doubt on seeing that he, after absolutely achieving moral perfection and perfect insight, still continues to resort to forest-dwelling. He explains that this is not because he still has to work further at his conquest of greed, hatred and ignorance in the forest environment. But because:

I, truly/properly seeing two benefits (*dve atthavase*), brahmin, resort to wilderness of forests and woodlands and remote resting places: properly discerning a happy (/comfortable/blissful) dwelling in this life for myself and pitying the future generation.³⁹

Thereupon, Jāṇussoṇi exclaims:

The future generation is indeed pitied (*anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā*) by the Venerable Gotama as an *arahant*, the fully enlightened one. Excellent Gotama! ...

³⁸ *loc. cit.*

³⁹ *Majjhima* I, mūlapaṇṇāsa, *Bhayabherava-sutta*, 23: *dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi | attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno |*

That is to say: Gotama Buddha's continuation of a solitary dwelling in the forests, woodlands, etc., even after his enlightenment, serves a twofold purpose. And he does so with full awareness. The intentional twofold benefaction represents the harmonization of Wisdom (*paññā*) and Compassion (*anukampā* = *karuṇā*) of perfect enlightenment : (I) Self-benefaction: A happy and peaceful dwelling for oneself (*attano ca diṭṭhadhammasukhavihāra*). (II) Benefaction for others (*pacchimañca janataṃ anukampamāno*) — the externalization of compassion from the mind of perfect enlightenment.

The *Vaṇṇanā* comments on the second benefaction as follows:

How do the future generations come to be pitied on account of forest-dwelling?

This is because, those clansmen who have gone forth out of faith, seeing the Fortunate One's forest-dwelling, reflects, "Indeed, even the Fortunate One does not let go of (/give up) the forest dwelling places — he who has nothing at all [left] to be fully known, nothing to be abandoned, nothing to be cultivated, nothing to be directly realized — how much more so we!" So reflecting, they will think: "We should certainly dwell there." In this way, they will swiftly come to end suffering. In this way, the future generation come to be pitied.⁴⁰

⁴⁰ MA 1:129.

Indeed, this commentary aptly explains the characterization above, of the role model of a spiritual master in respect of serving as an example for emulation (*anugatiṃ āpajjati*) by the disciples. From this perspective, we may state that in such a role model of the enlightened master, all his acts are integrated in respect of self-benefaction and other-benefaction (compassion). Put differently: every act of his self-benefaction necessarily entails also an altruistic dimension — for, in keeping with his perfect realization of *anatta*, all self-centredness is absolutely transcended. This is the Buddhist ideal of the role model of a spiritual master.

CHAPTER FOUR

Bhaya-bherava

: An Analysis of Their Causes and Their Transcendence

As the title of the *sutta* indicates, it is a discourse on *bhaya* and *bherava*. The Buddha analyses the nature of fear and dread, and illustrating with his own example as a *bodhisatta*, and teaches the way to overcome them.

I have discussed the meaning of the compound, *bhaya-bherava* above (§1.1), which is generally taken to mean “fear and dread”, though as far as English is concerned, the two terms do not seem to be very much different in meaning.

The Buddha agrees with Jāṇussoṇi’s observation that “surely, the forests take away a monk’s mind who is not acquiring equipoise” (*haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno*). Among other things, an ordinary monk dwelling in the forest would have to be confronted with a fear-evoking environment. *Vaṇṇanā*: “Surely, the forests perturb the mind of such a monk on accounts of the sounds of the grass, leaves, animals, etc., and by various terrifying things.”

The Buddha told Jāṇussoṇi that he himself too, when still a *bodhisatta* — still not yet an enlightened one — had the same negative psychological mentality with regard to forest-dwelling. But, in contrast to other *samaṇa-brāhmaṇas*, he dwells in the forests with moral purity and being established in

mindfulness equipoise, and wisdom. He is therefore able to ultimately be totally free from fear and anxiety.

The Buddha then proceeds to analyze the psycho-spiritual imperfections of *samaṇa-brāhmaṇas* who evoke fear while dwelling in the forests and woodlands, etc. He enumerates the following list of such imperfections:

1. *aparisuddha-kāyakammanta* impure in bodily conduct.
2. *aparisuddha-vacīkammanta* impure in vocal conduct.
3. *aparisuddha-manokammanta* impure in mental conduct.
4. *aparisuddha-ājīva* impure in livelihood.
5. *abhijjhālū kāmesu tibba-sārāga* covetous, strongly attached to sensualities.
6. *byāpanna-citta paduṭṭha-manasaṅkappa* ill-willed, with hateful intention.
7. *thīnamiddha-pariyuṭṭhita* enwrapped by sloth-torpor.
8. *uddhata avupasanta-citta* agitated, mentally unappeased.
9. *kaṅkhī vecikicchī* doubtful and hesitating.
10. *attukkaṃsaka paravambhī* elevating oneself and disparaging others.
11. *chambhī bhīrukajātika* shaking and timid (/fearful).
12. *lābha-sakkāra-silokaṃ nikāmayamāna* wishing for gain, honour and fame.
13. *kusīta hīna-viriya* lazy and lethargic.
14. *muṭṭhassati asampajāna* unmindful and not properly aware.

- | | |
|--------------------------------------|---|
| 15. <i>asamāhita vibbhanta-citta</i> | unequipoised, with a
straying/confused mind. |
| 16. <i>duppañña elamūga</i> | weak in wisdom and unintelligent. |

The *bodhisatta* reflected that he was, in contrast:

- | | |
|---------------------------------------|--|
| 1. <i>parisuddha-kāyakammanta</i> | pure in bodily conduct. |
| 2. <i>parisuddha-vacīkammanta</i> | pure in vocal conduct. |
| 3. <i>parisuddha-manokammanta</i> | pure in mental conduct. |
| 4. <i>parisuddha-ājīva</i> | pure in livelihood. |
| 5. <i>anabhijjhālū</i> | not covetous. |
| 6. <i>metta-citta</i> | with a mind of loving-kindness. |
| 7. <i>vigata-thīnamiddha</i> | free from sloth-torpor. |
| 8. <i>vupasanta-citta</i> | mentally appeased. |
| 9. <i>tiṇṇa-vicikiccha</i> | gone beyond doubts. |
| 10. <i>anattukkaṃsaka aparavambhī</i> | not elevating himself and not
disparaging others. |
| 11. <i>vigata-lomaḥsa</i> | free from horripilation. |
| 12. <i>appiccha</i> | contented ('wishing little'). |
| 13. <i>āraddha-viriya</i> | having energy mobilized. |
| 14. <i>upaṭṭhita-sati</i> | having mindfulness abiding. |
| 15. <i>samāhita-sampanna</i> | endowed with equipoise. |
| 16. <i>paññā-sampanna</i> | endowed with wisdom. |

There seems to be some ambiguity (or perhaps even inconsistency) in the above account. For instance, the *bodhisatta* is said to be free from lust, hatred, etc.,

and have gone beyond doubt. He is pure in bodily, vocal and mental conduct, and he says:

Those noble ones, being pure in bodily (likewise, vocal, mental) conduct, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.

(*ye hi vo ariyā parisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, tesam ahaṃ aññataro*)⁴¹

This would suggest that he was already an *ariya* at that time. Yet, with all these amounts of saintly purification, particularly in respect of *samādhi* and *paññā*, he still had to face fear and anxiety to be overcome.

The *Vaṇṇanā* seems to have partly sensed this apparent ambiguity. On the word “*ariya*” in this context, the *Vaṇṇanā* clearly states that “the Buddhas, and the Buddhas’ disciples are called the noble ones.” (MA 1:114: *ariyā vuccanti buddhā ca buddhasāvaka ca*). It adds that “the *bodhisatta*, both as a householder and as a renunciate, is definitely one whose bodily conduct is pure.” (MA 1:114: *bodhisatto hi gahaṭṭho pi pabbajito pi parisuddhakāyakamanto va hoti*). If this additional comment may suggest that the commentator is trying to reconcile the above-mentioned apparent ambiguity. And if it is doctrinally acceptable, it implies a specific buddhological view on a “*bodhisatta*”. At any rate, when commenting on the Buddha’s statement in the *sutta*, “I’m endowed with wisdom” (*paññā-*

⁴¹ *Majjhima I, mūlapaṇṇāsa, Bhayabherava-sutta*, 17 ff.

sampanno ‘*ham asmi*’), the *Vañṇanā* cautiously distinguishes the *paññā* in this context from *vipassana-paññā* and *maggā-paññā*:

“*paññāsampanno*” means “endowed with knowledge and possessing knowledge”. But it neither means “with the knowledge of insight”, nor “with the knowledge of paths”. Rather, it means “with the knowledge of sense-objects designated in the sixteen cases [of being psycho-physically deficient]” (MA 1:118: *paññāsampanno ’ham asmī ti ettha paññāsampanno ti paññāya sampanno samannāgato | na ca kho vipassanāpaññāya, na maggapaññāya | api ca kho pana imesu soḷasasu ṭhānesu ārammaṇavavatthānapaññāyā ti attho*)

This comment seems reasonable because the other *samaṇa-brāhmaṇas* are said to be deficient in *paññā* in the sense of being *dupaññā* and *eḷamugā*.⁴² These two adjectives are non-terminological expressions, meaning “dull-witted” and unintelligent, respectively.

An examination of the list enumerated above indicates that fear and anxiety are of psychological origin, and necessarily related to behavioral negativities, both physically and mentally. Within the hierarchy of these negativities, the most fundamental ones are lack of mental integration (= equipoise, *samādhi*) and wisdom, which are in turn conditioned by the lack of mindfulness, vigour, contentment, etc. In contrast to other *samaṇa-brāhmaṇas*, the *bodhisatta* was

⁴² MA 1:118.

freed from these negativities and endowed with mental integration and wisdom, he was therefore able to increasingly subdue fear and anxiety. The *sutta* says that when the *bodhisatta* considered in this manner, he gained great solace (*bhiyyo palloma*) for dwelling in the forest. The *Vaṇṇanā* explains that this solace means the sense of “security” (*khema*) and “well-being” (*sotthibhava*).⁴³

The *sutta* describes the compounded term, *bhaya-bherava*, as being *akusala* (*te ... akusalaṃ bhayaabheravaṃ avhāyanti*). One possible rendering of *akusala* here may be “unwholesome” (as the term is very commonly so understood). But the *Vaṇṇanā* explains this adjective as “blame-worthy (*sāvajja*) and insecure (*akkhema*)”. Accordingly, a more appropriate rendering may be “calamitous”.⁴⁴ *Bhaya* and *bherava* are distinguished thus:

Fear (*bhaya*) is calamitous (/unwholesome) in the sense of being blame-worthy; dread (/what is frightful), in the sense of being insecure.⁴⁵

The *Vaṇṇanā* proceeds to explain the arising of fear-dread in one whose conduct is impure. The following illustration relates to physical impurity:

How? Having committed killing, etc., they, thinking, “we have committed an improper act. If they were to know us, to whom we have wronged, having pursued us now, would get us into

⁴³ MA 1:114.

⁴⁴ See Schmithausen, *op. cit.*, 443, and note 16.

⁴⁵ MA 1:114.

unfortunate calamities,” enter into the forest and sit among trees or in the bushes. They, hearing even a small sound of the grass or leaves, become terrified, greatly terrified, thinking “we are now finished,” as if others have come to them, surrounded them, tied them up and killed them.

In this way, they invoke, call up, in the sense of superimposing that fear-dread in themselves (*evaṃ taṃ bhavabheravaṃ attani samāropaṭṭhena avyhayanti pakkosanti*).⁴⁶

Similar illustrations are also given in relation to impurity of vocal conduct, etc.

The illustration shows clearly that fear is conditioned by one’s moral misconduct. The absolute overcoming of fear requires a radical moral transformation. It cannot be achieved by mere intellectual understanding and even awareness of the undesirability of wrong-doings.

Fear is a sense of insecurity in the mind. Having committed a wrongdoing, even if one dwells in the forest, one cannot escape the consequential psychological suffering within. In the illustration, the person thinks: “If they were to know us ... would get us into unfortunate calamities (*anayavyasanaṃ āpādeyyuṃ*)”. This suggests the signification of “*akusala*” (in *akusalaṃ bhayabheravaṃ*) being in the sense of “unfortunate” and “calamitous”, as we have rendered above. Such a mental suffering of fear results from the wrong-doers’ reactivity in the face of a sensory inputs: “They,

⁴⁶ MA 1:114.

hearing even a small sound of grass or leaves, become terrified, greatly terrified.”⁴⁷

The last sentence in the above illustration of the *Vaṇṇanā* is also very instructive: The wrong-doers invoke fear “in the sense of superimposing that fear-dread in themselves.” Fear, then, is essentially a mental *superimposition* (*samāropana*). This constitutes an important doctrine of the origination of fear and anxiety. Indeed, considering from this perspective, the whole of our experience of *dukkha*—including fear and anxiety—is ultimately on account of the superimposition by our conceptualizing mind. It is on account of the erroneous mode of operation of the mind. However, unenlightened *puthujjanas* as we are, we cannot escape this mode of operation. We have inherited this conditioning of conceptual superimposition from beginningless time in *saṃsāra*. Tainted (conditioned) by *rāga*, *dosa* and *moha*; when devoid of *samādhi* and *paññā*, in each and every instant of experiencing a sense data, we simply and automatically react with the manner of conceptual conditioning as regards the past, the present and the future sensory inputs. We become haplessly overpowered by this conditioning. This is in line with the Buddha’s exposition in the *Madhupiṇḍika-sutta*. As Bhikkhu Ñāṇānanda puts it:

Apparently, it is no longer a mere contingent process, nor is it an activity deliberately directed, *but an inexorable subjection to an objective order of things*. At this final stage of sense-

⁴⁷ MA 1:114.

perception, he who has hitherto been the subject now becomes the hapless object.⁴⁸

But while we cannot escape this predicament, we can transcend it. Through the vigorous cultivation of equipoise and mindfulness, we can transform (not escape) our mind from the cyclic mode of reactivity to the spiral mode of creativity. This is the true solution of absolute conquest of fear and anxiety. The Buddha has taught this transcendence through mindfulness to Bāhiya, who, absolutely “meta-motivated” (borrowing a concept from Abraham Maslow),⁴⁹ and psychologically suitably prepared, asks the Buddha for a concise teaching. The Buddha gives the following famous instruction on the ending of *dukkha*:

In seeing, merely the seeing will come to be.⁵⁰

In hearing, merely the hearing will come to be.

In sensing, merely the sensing will come to be.

In cognizing, merely the cognizing will come to be.⁵¹

Only in this manner of pure sensory experience through perfect mindfulness (*sati*), can we truly speak of creativity.

⁴⁸ Cf. *Majjhima* I, mūlapaṇṇāsa, *Madhupiṇḍika-sutta*, 111 ff.: *yaṃ vedeti, taṃ saṃjānāti ... purisaṃ papañcasaññāsāṅkhā samudācaranti ...* | Bhikkhu Ñāṇānanda, *Concept and Reality*, 6.

⁴⁹ See, for instance, Abraham Maslow, *Towards a Psychology of Being*, 129 f.

⁵⁰ Or: “In the seen, merely the seen”. (the same applies to hearing, etc.)

⁵¹ *Udāna*, *Bāhiya-sutta*, 8: *tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ | diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati | mute mutamattaṃ bhavissati | viññāte viññātamattaṃ bhavissatī’ti | evañhi te, bāhiya, sikkhitabbaṃ |*

The *Bhayabherava-sutta* describes in detail, how the Bodhisatta, instead of escaping from fear, faced the frightful sensory inputs squarely, until fear was completely conquered. Firstly, he intentionally chose a night specially recognized and commonly felt in the ancient Indian tradition as conducive to powerful experiences — the 14th, 15th, or 8th of a fortnight. On such a night, he went to dwell “in such kinds of resting places as the awe-inspiring and horrifying park-shrines, woodland-shrines, tree-shrines.” There, when being aware that “the fear-dread is coming” to him (*etaṃ nūna taṃ bhayabheravaṃ āgacchatīti*) from his mental expectation within, he reflects, “Why indeed am I absolutely dwelling in expectation of fear?” (*kiṃ nu kho ahaṃ aññadatthu bhayapāṭikaṅkhī viharāmi*) Then, in whichever bodily posture he was—walking, standing, sitting, or lying down—he resolved to remain in that very posture, without changing into another, until that fear-dread was banished. Confronting the mental fear in this way, he finally came to transcend it. This account offers a concrete example for us to deal with fear and anxiety, and should be valued by modern psychologists and psychotherapists.

The *suttas* teach us various ways to deal with fear. One note-worthy instruction is to generate faith (*saddhā*), particularly in the Buddha. This means that the inspirational force in the form of *saddhā* can uplift us from a state of fear and terror to a higher plane transcending the fear and terror. In the *Sudatta-sutta* (SN I:210), Anāthapiṇḍika heard the word/name of “Buddha” for the first time in his life, and he could not help exclaiming that even the very word “buddha” was hard to come by. He was so utterly spiritually excited, inspired that he wanted to meet the Buddha immediately. But he was told that he needed to wait

until dawn when the Buddha would come out in the Cool Grove and could be met. The *sutta* says that Anāthapiṇḍika lay down to sleep with his mindfulness fully immersed in the Enlightened One. So excited was he that he got up three times during the night thinking that it was dawn. When he finally left the city and darkness appeared, fear, terror and horripilation arose and he wanted to turn back. Three times, Sivaka, the *yakkha*, urged him to continue to move forward, never to step back. The darkness then vanished for Anāthapiṇḍika and the light appeared. Thereupon, his fear and terror subsided. Once again, here, as in the *Bhayabherava-sutta*, the intended teaching is that the person concerned had to face the psychologically superimposed fear squarely, rather than trying to escape from it. And finally, aided by the inspirational force of absolute *saddhā* in the Buddha, he succeeded in transcending it.

The *Dhajagga-sutta* (SN I:218) provides another illustration of the Early Buddhist teaching on the power of *saddhā* as an inspirational pull, functioning to invoke our inner “meta-need”—to once again borrow another related concept of Abraham Maslow. In that *sutta*, the Buddha advises monks that when they have gone to the wilderness, etc.; should fear or terror arise therein, they should recollect the Buddha’s virtues thus: “*iti pi so bhagavā ... buddho bhagavāti*”. The Buddha explains that when they so recollect the Buddha, any fear, terror, or horripilation they may have would be banished. If not, they could recollect the *Dhamma*: “*svākkhāto bhagavatā dhammo ...*” If not, they could also recollect the *Saṅgha*: “*supaṭipanno bhagavato sāvaka-saṅgho ...*” In each case, they would be able to banish the fear that should arise therein.

The *Vaṇṇanā*, after stating that *bhaya-bherava* is synonymous with “mental shudder” and “objects causing *bhaya* (/frightful object; *bhayānaka*)”, explains that *bherava* is *akusala* in the sense of “insecure”, *akkhema*. This can be understood to mean that what causes fear are not just physical objects such as the frightful visibles and audibles, etc. Fear does not just result from a sensory perception. Or rather, fear is not confined to an experience resulting from a mental experience superimposed on a sensory perception in an ordinary psychological sense. For the serious and sincere spiritual practitioner, it can also be *akkhema* or a sense of spiritual insecurity when he/she becomes sufficiently aware of whatever that can lead to *dukkha* or obstruct spiritual progress for oneself and others. This is existential insecurity. Bāhiya (cited above), for instance, experienced such existential fear and sense of insecurity, and was able to transcend it following the Buddha’s instruction on pure sensation totally devoid of conceptual superimposition.

Bhaya (fear, danger) and *khema* (security, peace) are sometimes very meaningfully contrasted. The following is an example:

pamādaṃ bhayato disvā, appamādañca khemato |
bhāvēthaṭṭhaṅgikaṃ maggaṃ, phusantā amataṃ padanti ⁵²

Seeing heedlessness as danger and heedfulness as security,
 Cultivate the eightfold path, and you will touch the Deathless
 Path.

⁵² *Theragāthā* no. 980, *Itivuttaka* no. 51.

Indeed, *khemā* is a synonym for *nibbāna*, because the latter is absolute, spiritual security and peace. Anything short of that final goal is insecure and to be feared (in the spiritual sense). The *Suttanipāta* speaks of the *munis* as “seers of security” (*khemā-dassino*).⁵³ On this, the commentary explains:

“Seers of (or those seeing) security”: What is called security is the Deathless Nibbāna. ...

“Seers of security”: Seers of security are the seers of the protection (*tāna-dassino*), seers of the shelter (*leṇa-dassino*), seers of the refuge (*saraṇa-dassino*), seers of the fearless (*abhaya-dassino*), seers of the imperishable/everlasting (*accuta-dassino*), seers of the deathless (*amata-dassino*), seers of *nibbāna*. Therefore, the *munis* fared along, abandoning possessions.⁵⁴

The *Dvedhāvitakka-sutta* (MN I:114) alludes to this kind of *bhaya* as fear/danger in the existential sense—as obstacle for spiritual progress and perfection—and suggests a positive approach to overcoming it. Like the *Bhayabherava-sutta*, this *sutta* too relates to the Buddha’s struggle for

⁵³ *Suttanipāta* no. 809: *soka-paridevamaccharaṃ na jahanti giddhā mamāyite | tasmā munayo pariggahaṃ hitvā acariṃsu khemadassino ||*

⁵⁴ *Mahāniddesa*, 6 *Jārasuttaniddesa*: *khemadassinoti khemaṃ vuccati amataṃ nibbānaṃ | Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ | Khemadassinoti khemadassino tāṇadassino leṇadassino saraṇadassino abhayadassino accutadassino amatadassino nibbānadassinoti – tasmā munayo pariggahaṃ hitvā acariṃsu khemadassino ||*

enlightenment as a *bodhisatta*. At some stage along his struggle, he came to realize that he should group thoughts (*vitakka*) into two divisions and deal with them differently. One division of thoughts are negativities—thoughts of desire (*kāma-vitakka*), thoughts of ill-will (*byāpāda-vitakka*) and thoughts of harmfulness (*vihimsā-vitakka*)—that lead to the affliction (*byābādha*) of oneself and others, that obstruct wisdom (*paññā-nirodhika*), that bring about distress (*vighāta-pakkhika*) and that do not conduce to *Nibbāna*. Whenever the *bodhisatta* discerned their arising, he had to exert great effort to eradicate them. The other division comprises positive thoughts—renunciation (*nekkhamma*), non-ill will and non-harmfulness—that do not lead to affliction, that enhance wisdom (*paññā-vuddhika*), that do not bring about distress and that lead to *Nibbāna*.

With regard to these positive thoughts,

If, O bhikkhus, I would continuously think and examine
 (*anuvitakkeyyaṃ anuvicāreyyaṃ*) [such a thought even for a
 night or a day], I discern no fear/danger at all on that account”
 (*n’eva tatonidānaṃ bhayaṃ samanupassāmi*) ...⁵⁵

The type of *bhaya* alluded to above is undoubtedly spiritual fear in respect of obstruction to spiritual growth. The *bodhisatta* realized that repeated pondering over the positive thoughts does not generate such fear or anxiety —

⁵⁵ Cf. *Majjhima* I, *mūlapaṇṇāsa*, *Dvedhāvitaṅga-sutta*, 116.

except, of course, that he must not allow his cultivation of *samādhi* to be distracted by the continuous or excessive arising of even such positive thoughts.

A simile is given in each case relating to the *bodhisatta*'s experiencing of the two divisions of thoughts. The case of dealing with the negative or unwholesome thoughts is like that of cowherd guarding his cows in the month when the crops have fully grown, ready for harvest. He must exert great effort to ensure that his cows do not stray into the fields, lest he would be beaten and even imprisoned. "Just likewise, I saw the danger, degradation and pollution of the unwholesome mental states (*dhamma*), [which I must struggle to eradicate]; and the merits (*ānisaṃsa*) and purification aspect of the whole mental states [of which I simply have to be mindful]."

In contrast, the experiencing of the positive thoughts is like the case of the cowherd guarding his cows in the months when all crops have been harvested. He can relax and stay at the root of a tree, "having only to be mindful that the cows are there". "Just likewise, I only had to be mindful that these [positive] mental states were present" (*sati-karaṇīyam eva ahosi: "ete dhammā" ti*). This means besides the demanding task of effortfully eradicating the arisen unwholesome mental states, the cultivation of mindfulness of the wholesome states can contribute in a natural way through inspiration to spiritual progress. In a sense, this can constitute a positive approach, perhaps even an easier or at least more pleasant way, for transcending the spiritual *bhaya* and progressing towards *khema*.

Both the *Bhayabherava-sutta* and the *Dvedhāvitakka-sutta* suggest that it is on the foundation of a mind free from fear and anxiety—necessarily including spiritual fear—that the practitioner can proceed to successfully develop *samādhi* and finally attain the liberating *paññā*.⁵⁶

⁵⁶ Note in this connection that Buddhaghosa's *Visuddhimagga* (likewise, Upatissa's *Vimuttimagga*) mentions "seven stages of *visuddhi*". The sixth, *paṭipadā-ñāṇadassana-visuddhi*, is the Insight perfected in eight types of *ñāṇa*, of which the third is the "knowledge of the appearance of fear" (*bhayatūpaṭṭhāna-ñāṇa*).

CHAPTER FIVE

Path of Attaining Enlightenment in the *Bhayabherava-sutta* and its Commentary

The *Bhayabherava-sutta* provides a precious account of the Buddha's struggle and attainment of Enlightenment. One major value of the account is that it is in the form of an autobiographical account, and it is one of the earliest one.

Regarding such an account of Liberating Insight, Schmithausen points out that such a verbal account may either be an immediate verbalization of the actual Enlightenment experience itself, or only a theory of Liberating Insight (systematized out of a primary verbalization account) and not a description of it. He further makes the following pertinent remarks:

... But even where a description is really a description ... of actual experience, it is by no means certain that it does not convey a clear idea of the experience behind it. ... But there is no cogent reason to assert that mystical experience is always totally transconceptual, and to establish a fundamental dichotomy between experiences and concepts. ... In the case of Early Buddhism, most of the sources referring to Liberating Insight or Enlightenment ... do not seem to indicate that there was any problem in verbalizing experience. Therefore, these sources would seem to refer either to experiences not felt to be

in conflict with concepts or to the theories of Liberating Insight or Enlightenment.⁵⁷

I believe that Schmithausen's remarks above form a good guideline for my examination of the account of the Buddha's Enlightenment in the *Bhayabherava-sutta*.

Notwithstanding that the Buddha is usually seen in the *suttas* as constantly moving in the world teaching and spiritually guiding the people, the ideal of a life of solitude stands out in the *Bhayabherava-sutta*. The message is clear that, on the way to attaining Liberating Insight, one must live a simple, detached life, and ideally a secluded life. And as I have argued above (§3), for an Enlightened being who has transcended all self-centredness—who has gained the Insight of *anatta* and become spiritually unified with all sentient being—benefaction for “oneself” is not divorced from the benefaction of “others”. There is necessarily an altruistic dimension in his/her seemingly self-centred solitary living. Not only is this ideal exemplified in the Buddha's own search for Enlightenment. Even in the case of such disciples as Mahākassapa, the solitary spiritual faring is also endorsed by the Buddha (§3).

The Buddha's path for Enlightenment is distinctively mapped out in the *Bhayabherava-sutta* and the *Vaṇṇanā*. Firstly, within the setting of a solitary living (this applies to both himself and other *samaṇa-brāhmaṇas*), the *bodhisatta* must gain inner peace and a fundamental sense of security. He has

⁵⁷ L. Schmithausen, “On Some Aspects Descriptions or Theories of ‘Liberating Insight’ and ‘Enlightenment’ in Early Buddhism”, 200f.

to directly confront and transcend, not escape, psychological fear and insecurity, coming to realize that this results from a conceptual superimposition in one who is not ethically purified.

The *sutta* states that the Bodhisatta reflected and realized that, in contrast to other *samaṇa-brāhmaṇas*, he was purified in respect of bodily, vocal, mental conducts, etc.; free from the fivefold hindrance (covetousness, etc.)—possessed of the moral virtues of contentment, and of the spiritual virtues of vigour, mindfulness, equipoise and wisdom; he “all the more attained solace in dwelling in the forest” (*bhiyyo pallomamāpādiṃ araṇṇe vihārāya*). This list of positive ethical, moral and spiritual qualities that the Bodhisatta possessed constitute the necessary psycho-spiritual preparation for a successful spiritual striving in the context of solitary dwelling. With these attainments, he experienced greater and greater solace. These attainments are clearly not ends in themselves. They lead to the experience of “great solace” — psycho-spiritual integration and sense of inner peace and security. The term rendered as “solace” here is *palloma*, a somewhat obscure Pāli word. Our *Vaṇṇanā* comments:

This means *pannalomatā* (‘the state/condition of having hairs gone down’), security; the meaning is ‘the state of well-being’.⁵⁸ ⁵⁹

⁵⁸ MA 1:114: *palloman ti pannalomatam | khemaṃ, sotthibhāvan ti attho* |

⁵⁹ See PTSD on *panna*. Cf. *Dīgha-aṭṭhakathā*, *sīlakkhandhavagga-aṭṭhakathā*, *Ambaṭṭhasuttavaṇṇanā*, 266: *loma-hamsa-mattam pi ’ssa na bhavissati* (‘he will not have even as little as a hair-bristling’).

PTSD explains *panna*⁶⁰ as PPP of *pa* + $\sqrt{nam}$ ‘bend’, and *-loma* ‘hair’: “one whose hairs have fallen or are put down (flat, i.e. do not stand erect in consequence of excitement), subdued, pacified.” But *panna* can also be considered to PPP $< \sqrt{pad}$ ‘fall’. In any case, both interpretations would equally agree with the sense given in the *Vaṇṇanā*. The *Dīgha-aṭṭhakathā* also comments likewise: “*loma-haṃsa-mattaṃ pi ’ssa na bhavissati*”, “he will not have even as little as a hair-bristling”. All this shows that on the basis of his psycho-spiritual preparation, the Bodhisatta had come to an inner state of well-being and peacefulness/pacification and security; being free from the invoking of fear and spiritual insecurity.

Among the list of negativities said to be still possessed by other *samaṇa-brāhmaṇas* are the fivefold hindrance which, as a standard Buddhist doctrine, constitute the major hindrances for meditative attainments: *kāmacchanda* (‘sensual-desire’), *byāpāda* (*/vyapāda*) (‘ill-will’), *thīna-middha* (‘sloth-torpor’), *uddhacca-kukkucca* (‘restlessness-remorse’) and *vicikicchā* (‘hesitation’). For the fifth one, the *sutta* speaks together of other *samaṇa-brāhmaṇas* as being “*kaṅkhī vecikicchī*” (‘doubting and hesitating’). The *Vaṇṇanā* comments that here the two terms are taken together to refer to the fifth *nīvaraṇa* (‘hindrance’). It then gives a distinction on the two: “*kaṅkhā*” is so called in respect of doubting the object: “what is this?”. “*vicikicchā*” is so

⁶⁰ For *panna* as the PPP $< \sqrt{pad}$ see also *Suttanipāta*, 914c, in describing a sage: *sa panna-bhāro muni vipparamutto*: “The sage whose burden has laid down and released.”

called in respect of the inability to decide: “it is this”.⁶¹ The Bodhisatta said that he was one among those *ariyas* who, having transcended doubt (*tiṇṇa-vicikiccha*), resort to forest-dwelling.

In the *Sāmaññaphala-sutta* (DN I:47), in the context of explaining the *sīla* of the *bhikkhus* in contrast to the indiscipline of some *samaṇa-brāhmaṇas*, the Buddha, just before describing the *bhikkhu*’s attainment of the *jhānas*, explains the necessary overcoming of the fivefold-hindrances. Significantly, he begins by stressing the preparatory setting of contentment in a secluded dwelling, similar to what we see in the *Bhayabherava-sutta*:

Endowed with this noble aggregate of *sīla*, with this noble restraint of the faculties, with this noble mindfulness and proper awareness (*satisampajañña*), with this noble contentment, he resorts to a secluded dwelling place — a hermitage, a tree-root, a mountain, a glen, a hill-cave, a cremation ground, a forest-grove, an open space, a straw-heap. Returning from his alms-round, ... he sits down, ... and establishes mindfulness before him.⁶²

⁶¹ MA 1:116: *kaṅkhī vecikicchī ti ettha ekam ev’idaṃ pañcamaṃ nīvaraṇaṃ | kin nu kho idan ti ārammaṇaṃ kaṅkhanato kaṅkhā | idam ev’idan ti nicchetuṃ asamatthabhāvato vicikicchā ti vuccati |*

⁶² Cf. *Dīgha* I, *Sāmaññaphala-sutta*, 71: *so iminā ca ariyena sīlakkhandhena samannāgato | iminā ca ariyena indriyaṣaṃvarena samannāgato | iminā ca ariyena satisampajañña samannāgato | imāya ca ariyāya santuṭṭhiyā samannāgato | vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ*

In the context of this meditative solitary dwelling on the basis of ethical alignment, the *bhikkhu* comes to overcome the fivefold hindrance. “As a result, he would acquire gladness and attain joyousness (*so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ*).” Thus, this experience of spiritual joy consequent upon *sīla* and *samādhi* is an essential component of the path to the attainment of Spiritual Insight. The Buddha here illustrates this positive experience with several similes: It is like the joyful relief of a successful businessman who has paid back a loan; like the joy that is generated when a sick person fully recovers from his illness; like the joy of a prisoner released from prison, safe and secure; etc.⁶³

When he discerns that these five hindrances have been abandoned within himself, gladness arises. Being gladdened, rapture (*pīti*) arises. When his mind experiences rapture, his body becomes calmed. Being calmed in body, he experiences happiness. Being happy his thought becomes equipoised.⁶⁴

In both the *Bhayabherava-sutta* and the *Sāmaññaphala-sutta*, the above constitutes the stage of progress immediately preceding the attainment of the *jhānas*.

*abbhokāsaṃ palālapuñjaṃ | so pacchābhattaṃ piṇḍapātappaṭikkanto nisīdati
pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā |*

⁶³ Cf. *Dīgha* I, *Sāmaññaphala-sutta*, 72 ff.

⁶⁴ Cf. *Dīgha* I, *Sāmaññaphala-sutta*, 73: *tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati | pamuditassa pīti jāyati | pīṭimanassa kāyo passambhati | passaddhakāyo sukhaṃ vedeti | sukhino cittaṃ samādhiyati |*

The *Vaṇṇanā* refers to the above account of the preparatory stage conducing to the *jhānas* as the practice of the “earlier part” (*pubbabhāga*). What follows is the practice mobilizing vigour for the ultimate attainment of “the absolute state of non-delusion”, namely Perfect Enlightenment:

Now, in order to point out the path of practice (*paṭipadā*) by which he had attained that absolute state of non-delusion (*koṭipattaṃ asammohavihāra*), starting with the earlier part, said, “Now, brahmin, [vigour] has been aroused in me”, etc.⁶⁵

The term, “*pubbabhāga-paṭipadā*”, is also seen in other Pāli commentarial literature, used in the same sense. For instance, the *Visuddhimagga* states that the path for attaining Enlightenment comprises two parts (*bhāga*) or stages. The first is the *pubbabhāga-paṭipadā*, during which the practitioner cultivates the *bodhipakkhiyā dhammā* (‘factors conducive to Enlightenment’) in order to attain the supramundane path.⁶⁶

The following factors are underscored at the *pubbabhāga* stage of practice leading to the attainment of *jhāna*: vigour (*virīya*), mindfulness (*sati*), calmness (*passaddhi*), mental equipoise (*samādhi*).⁶⁷ The *Vaṇṇanā* elaborates:

⁶⁵ Cf. MA 1:123.

⁶⁶ Cf. *Visuddhimagga*, 679–80. See also, Bhikkhu Ñāṇamoli, *Path of Purification*, 22:39–40; Bhikkhu Bodhi, *The Connected Discourses of the Buddha* (Wisdom Publications, 2000), 1491 f.

⁶⁷ *Majjhima* I, mūlapaṇṇāsa, *Bhayabherava-sutta*, 21: *āraddhaṃ kho pana me, brāhmaṇa, virīyaṃ ahosi asallīnaṃ | upaṭṭhitā sati asammūṭṭhā, passaddho kāyo asāraddho | samāhitaṃ cittaṃ ekaggaṃ |*

O Brahmin, this supreme state of non-delusion was not realized by me being lazy, lacking mindfulness, bodily agitated or mentally scattered. Rather, ... “Seated on the sacred Enlightenment-spot (*bodhi-maṇḍa*), the four-factored vigour⁶⁸ was aroused by me, applied vigorously (*paggahita*), carried on without being slackened.”

Not merely that vigour [was aroused] in me, mindfulness too was manifested, directly facing the object ...

With the arising of bodily and mental calm, my body too came to be calmed ...

And it was because it (the body) was calmed that it was unperturbed. ...

My mind too was properly poised,⁶⁹ well established, as if entered into (*appita*⁷⁰). And it is because of being equipoised that it was one-pointed, immovable and unshakable.

⁶⁸ *Ṭīkā*: *kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatūti* “[the vigour] said to be possessing four factors, ‘willingly, let just my skin, sinews, and bones remain ...’, etc.” The four factors are apparently in terms of skin, sinews, bones and flesh-and-blood.

⁶⁹ “*sammā āhitam*” (‘properly poised’, ‘properly placed on’, ‘properly focused’, ‘properly fixed’, ‘properly established’, etc.) is clearly intended as an etymological interpretation of “*samāhita*”.

⁷⁰ PPP of *appeti*; cf. Skt: *arpayati*.

Up to here, the earlier part of the path of practice of meditation (*jhānassa pubbabhāga-paṭipadā*) has been narrated.⁷¹

Following this, the *Bhayabherava-sutta* proceeds to the narration of the Bodhisatta's attainment of the four *jhānas*⁷² and the three supramundane knowledges (*abhiññā*). The *Vaṇṇanā* remarks that the Bodhisatta attained the *jhānas* by the cultivation of *ānāpāna-sati*. It further elaborates that different practitioners cultivate the *jhānas* for different purposes: for the *abhiññās*, for *nirodha-samāpatti*, for surpassing existence (*bhavokkamana*), for one-pointedness of thoughts, for insight (*vipassanā*), for psychic powers. It underscores that in the case of the Buddha,

the fourth meditation (*catuttha-jjhāna*) was brought forth by the Fortunate One under the root of Bodhi Tree. For him, it is for the achievement of insight, as well as for the achievement of supramundane knowledges and for the accomplishment of all that is to be fulfilled (*sabbakicca-sādhaka*) — to be understood as bestowing all virtues, mundane and supramundane.⁷³

⁷¹ MA 1:124.

⁷² The *Vaṇṇanā* refers to the details in the *Visuddhimagga* in the discussion of the earth *kaṣiṇa*.

⁷³ MA 1:125: *bhagavatā pan'idaṃ catutthajjhānaṃ bodhirukkhamūle nibbattitaṃ | taṃ tassa vipassanāpādakaṃ c'eva ahosi, abhiññāpādakaṃ ca, sabbakiccāsādhakaṃ ca sabbalokiya lokuttaraḡaṇadāyakaṃ ti veditabbaṃ |*

Accordingly, the *jhānas* were developed by the Buddha for the sake of Enlightenment which entails the achievement of the *abhiññās* and all the perfections achieved in the full unfoldment of the human potentials (Enlightenment). The highlighting of the fourth *jhāna* is particularly noteworthy. Indeed, this is consistently observed in the various accounts in the *sutta-piṭaka* of the Buddha's spiritual praxis leading to his Enlightenment. As in many other *suttas*, the *Bhayabherava-sutta* describes that the Bodhisatta gradually arrived at the full attainment of the fourth *jhāna*, on the basis of which he was then spiritually fit for the achievement of the threefold *abhiññā*:

When the mind/thought has been thus equipoised, fully purified, fully cleansed, unblemished, with defilements removed, malleable, pliable, steady, attained imperturbability/immovability, I directed the mind towards the knowledge of the recollection of previous/past lives. ... I directed the mind towards the knowledge of the passing away and the rearing of beings. ... [And finally,] I directed the mind towards the knowledge of the destruction of the outflows (*āsava*). ...⁷⁴

In the *suttas*, the special emphasis on the fourth *jhāna* in the case of the Buddha is also to be seen in the narration of his *parinibbāna*. It was after he emerged from the fourth *jhāna* that he finally passed away.

⁷⁴ *Majjhima* I, mūlapaṇṇāsa, *Bhayabherava-sutta*, 22 ff.

The *Mahāsaccaka-sutta* (MN I:237), another autobiographical account of the Buddha's striving for his Enlightenment, describes how, after realizing the futility of various extreme forms of ascetic practices, the Bodhisatta recalled his childhood experience of the first *jhāna* that he got into under a rose-apple tree.

[I then reflected:] “Could this indeed be the path to Enlightenment (*siyā nu kho eso maggo bodhāya*)?”. Then, Aggivessana, following this recollection, I had this cognition: “This is indeed the path to Enlightenment (*eso va maggo bodhāya*)” ...⁷⁵

The account goes on to narrate how, giving up extreme asceticism, the Bodhisatta cultivated the four *jhānas* and eventually attained Enlightenment.

We may in fact understand that these four *jhānas* constituted the original meditative praxis innovated by the historical Buddha.⁷⁶ Johannes Bronkhorst, in his study, *The Two Traditions of Meditation in Ancient India*, indeed argues that the Buddha's Doctrine of meditation consists essentially of the four *jhānas*, which were the Buddha's own innovation.⁷⁷ After analysing the influence from

⁷⁵ *Majjhima* I, 246 f. The Chinese *Ekottarāgama Āgama* speaks of the child *bodhisatta* entering successively into the four *dhyānas* (Acknowledgement of this information from my supervisor).

⁷⁶ For a good modern discussion on this point, see Johannes Bronkhorst, *The Two Traditions of Meditation in Ancient India*. Delhi, 1993.

⁷⁷ See *op. cit.*, 112 ff.

mainstream meditation on Buddhist meditations, which can be seen to be already widespread in canonical times, he states:

... let us see what remains that can be considered authentic Buddhist meditation ... The Four Dhyānas and the subsequent destruction of the intoxicants survive the present analysis easily. I know of no indications that they too must be looked upon as due to outside influence.⁷⁸

In his conclusion, he states:

... in the ancient Indian religious movements other than Buddhism there was a tradition of asceticism and meditation ... The Buddhist scriptures criticize this tradition repeatedly. Yet practices and ideas connected with this tradition appear to have made their way into the Buddhist community. Some of these practices and ideas even came to occupy rather central positions in the Buddhist tradition.⁷⁹

Probably, several meditative praxis that prevailed in the Buddha's time came to be accepted by the Buddhist tradition, and quite early on, a systematized scheme of “nine sequential meditative attainments (*samāpatti*)” was incorporated into the Buddhist scriptures. The centrality of the four *jhānas* in

⁷⁸ *op. cit.*, 95. Here, he also includes the practice of mindfulness (*smṛti* / *sati*) in this category of authentic doctrine of the Buddha.

⁷⁹ *op. cit.*, 128.

the Buddha's doctrine of meditative praxis can once again be observed from the fact that *sammā-samādhi*, the culmination part of the Noble Eightfold Path, is defined precisely in terms of the four *jhānas*:

And what, friend, is *sammā-samādhi*? Here, friend, a *bhikkhu*, quite separated from sensuality, separated from unskillful *dhammas*, fully attains and abides in the first *jhāna*, accompanied by reasoning and investigation, born of separation. ... in the second *jhāna*, ... in the third *jhāna*, ... in the fourth *jhāna* ... This, friend, is called *sammā-samādhi*.

The Pāli Canon speaks of the *Dhammacakkapavattana-sutta* (SN V:420) as the Buddha's first discourse. However, as far as its narration of the Buddha's Enlightenment is concerned, L. Schmithausen observes that it is "sophisticated and schematic". He does not think that it represents the original account of Enlightenment. Several other scholars, before and after him, think likewise. Schmithausen further remarks that its "account of Enlightenment and the explanation of the four Noble Truths are of heterogeneous origin."⁸⁰ J. Bronkhorst goes so far as to claim that initially the Four Noble Truths did not form part of this sermon, though qualifying that it is unsure that the Four Noble Truths indeed had not yet been formulated in earliest Buddhism.⁸¹ (See further below)

⁸⁰ L. Schmithausen, *op. cit.*, 202 f.

⁸¹ J. Bronkhorst, *op. cit.*, 107.

The *Bhayabherava-sutta*, similar to the *Mahāsaccaka-sutta* (MN I:237) account, goes on to relate how the *bodhisatta*, on the basis of the fourth *jhāna*, developed the threefold higher knowledges. With the development of the *āsavakkhaya-ñāṇa*, the *bodhisatta* gained direct insight into the Four Noble Truths, and finally attained full Enlightenment:

When the mind/thought has been thus equipoised, fully purified, fully cleansed, unblemished, with defilements removed, malleable, pliable, steady, attained imperturbability/immovability, I directed the mind towards the knowledge of the destruction of the outflows (*āśava*). That I knew directly truly as it is: ‘This is suffering’; I knew directly truly as it is: ‘This is the origination of suffering’; I knew directly truly as it is: ‘This is the cessation of suffering’; I knew directly truly as it is: ‘This is the path leading to cessation of suffering.’

I knew directly truly as it is: ‘These are the outflows’; I knew directly truly as it is: ‘This is the origination of the outflows’; I knew directly truly as it is: ‘This is the cessation of outflows’; I knew directly truly as it is: ‘This is the path leading to the cessation of the outflows.’

To that me who is knowing thus, seeing thus, my mind/thought was liberated from sensuality-outflow, my mind was liberated from becoming/existence-outflow, and my mind

was liberated from ignorance-outflow. When [my mind] has been liberated, knowledge arose: ‘It has been liberated.’ I knew directly: “Birth has been exhausted, the spiritual life has been lived (established), done is what has to be done, no more for this state of existence.”⁸²

Schmithausen, while acknowledging that this description must be a comparatively old account of the Buddha’s Enlightenment, opines that it does not represent the original account:

In spite of the fact that this description, as the basis of so many enlarged or recast versions, must be comparatively old, it too cannot be accepted as representing the original account of Enlightenment, for the fourfold set of insight into the Cankers, their origin, etc., — which is, by the way, missing in some versions has, obviously for the sake of symmetry, been modelled on the fourfold pattern of the Four Noble Truths, although this pattern hardly makes sense in the case of the Cankers as they are specified immediately afterwards in our text. What, e.g., is the origination or cause (*samudaya*) of the Cankers? According to two other passages,⁸³ it is Ignorance

⁸² *Majjhima* I, mūlapaṇṇāsa, *Bhayabherava-sutta*, 23.

⁸³ MN I:55 and AN III:414.

(*avidyā*); but ignorance itself is, in our text as well as in the two other passages, enumerated as one of the Cankers! ...⁸⁴

However, he adds that this consideration notwithstanding, he prefers to consider the whole “*āsava*-layer” as genuine, since “*āsava*” seems to be the key term of the whole passage. But the portion referring to the Four Noble Truths too is probably not a later insertion; but “was incorporated already at the time of composition, because it was, or was felt to be, an authentic element of the description of Liberating Insight or Enlightenment which could only be supplemented but could not be supplanted.” And if so, “even before the composition of the *Ster Det Descr*⁸⁵, there was a fixed association between Liberation ... and insight into the Noble Truths.”⁸⁶

J. Bronkhorst, on the other hand, indeed opines that the Four Noble Truths do not fit here; for two reasons: (1) Because the connection between their knowledge and the destruction of the *āsava* is not clear. (2) The Truths culminate in the path for *dukkha-nirodha*; yet one must know the path before commencing upon it. I.e., knowledge of the Four Truths must come at the beginning of the path leading to *dukkha-nirodha*.⁸⁷ Bronkhorst accordingly believes that the Four Noble Truths did not constitute Liberating Insight in earliest Buddhism.

⁸⁴ Schmithausen, *op. cit.*, 205.

⁸⁵ Schmithausen’s abbreviation for “stereotyped detailed description of the Path of Liberation” occurring in some *suttas* and Vinaya texts. (See *op. cit.*, 204)

⁸⁶ *ibid.*, 206.

⁸⁷ J. Bronkhorst, *op. cit.*, 104 f.

He underscores the description in such passages as that in our *Bhayabherava-sutta* that, after reaching the fourth *jhāna*, the next step consists in the destruction of the *āsavas*. This suggests that the Liberating Insight, which he referred to as *prajñā*, necessarily arises when one reaches the fourth *jhāna*. And it is then that one is fully liberated:

Perhaps the passages which now contain a description of ‘Liberating Insight’ as consisting in the Four Noble Truths etc., originally merely made a short reference to *prajñā*. Later tradition inserted the Four Noble Truths etc. in place of *prajñā* where possible. ...

... *prajñā* became necessary at the stage where the aspirant had reached the Fourth *Dhyāna*. ... it plausible that the aspirant who had reached the fourth *Dhyāna* could do with, or rather could not do without, an insight into his psychic state and its possibilities. This, I propose, is *prajñā*.⁸⁸

I cannot help admiring the philological mastery and historical insight of these scholars. Nevertheless, I feel at the same time that some of their conclusions were arrived at from too rigid an intellectual or conceptual perspective, and there seems to be insufficient consideration from the “spiritual” perspective. Perhaps they feel necessarily so confined as philologists and intellectual scholars. But I think a scholar interpreting religious documents must at least

⁸⁸ J. Bronkhorst, *op. cit.*, 108 f.

make allowance for the literary expressions therein from the ancient practitioners' inner spiritual experiences. As an example, we may consider J. Bronkhorst's reasoning above that leads to his conclusion that the Four Noble Truths layer in the *sutta* description referred to must have been a later insertion because the Four Truths do not fit in. They do not fit in because they

must be known before one can properly start out upon the path;
the reason is that the Four Noble Truths specified contain a
description of the path to be traversed.⁸⁹

But, can we not consider that the knowledge of Truths as well as the Path (described in the fourth Truth) are of different levels, of different qualities — initial intellectual; “higher intellectual”; partially “spiritual” (trans-conceptual, of the nature of transcendental insight derived from some degree of meditative insight); “fully spiritual”, truly of the nature of Liberating Insight; etc.? At the beginning of the practitioner's career, he can embark on it with some degree of intellectual knowledge, when he is sufficiently receptive to the teaching on the Four Noble Truths. His intellectual knowledge, and along with his receptivity and commitment, may progressively increase. Eventually, he gains direct insight that is trans-conceptual; and this too can progressively increase at ever higher and higher levels. Finally, he once again envisions the same Four Noble Truths; but this time, as final, fully effective Liberating Insight. This kind of progressive attainment of both intellectual/conceptual insight as well as transcendental spiritual insight, into the Truths, is in fact commonly described

⁸⁹ *ibid.*, 105.

in all Buddhist traditions. In both the Sarvāstivāda and the Yogācāra traditions, the notion of repeated, but increasingly truer, deeper visions or insights into the Four Noble Truths (*satyābhisamaya*) at higher and higher stages of praxis is certainly a definitive doctrine of spiritual progress.⁹⁰

Coming to the portion on the insight into the *āsavas*, which immediately follows the insight into the Four Truths, some scholars, starting from Bareau,⁹¹ have on this account ruled out the passage as representing the original description of Enlightenment. We have, for instance, seen Schmithausen's opinion on this above. J. Bronkhorst similarly states that the insight into the origin, etc., of the *āsavas*, is modelled on the pattern of the insight into the Four Truths.⁹²

However, considering that it is description of the Enlightenment experience, it is possible to understand from another perspective that, at least in the case of the Buddha's Enlightenment, the culminating stage of his spiritual experience is such that he gained personal conformational insights into the working of *karma* and rebirth, and the fact of his destruction of the *āsavas* and hence the transcendence of causal cycle of *saṃsāra*. That is, at the time of Enlightenment, the three *abhiññās* has each a necessary spiritual function of confirmatory insight into reality: The first, *pubbenivāsānussati-ñāṇa*, confirms the fact of rebirth; the second, *cutūpapātāñāṇa*, confirms the fact of *kamma*; the third,

⁹⁰ Grateful acknowledgement for the information from my supervisor.

⁹¹ André Bareau (Paris, 1963), 87; cited by J. Bronkhorst, *op. cit.*, 103.

⁹² J. Bronkhorst, *op. cit.*, 103.

āsavakkhaya-ñāṇa, confirms the fact of the absolute destruction of the *āsavas*, and hence the whole saṃsāric process.⁹³

Apart from the issue as to whether the whole passage quoted above from the *Bhayabherava-sutta* is in fact an authentic original description of the Buddha's Enlightenment, or some portions had been inserted a little later than the original one; it provides us important information on at least the understanding on the part of the ancient Buddhists regarding the path for the attainment of Enlightenment or Liberating Insight.

⁹³ See also, KN Jayatilleke, *Early Buddhist Theory of Knowledge* (London, 1963), 440 f.

CHAPTER SIX

Doctrine of “Going for Refuge” in the

Bhayabheravasuttavaṇṇanā

The “going for refuge” session appears at the end of the *sutta* in its standardized form, describing Jāṇussoṇi’s going for refuges to the Triple Gem and requesting the Buddha to take him as a lay disciple from that moment onwards until the end of his present life. The commentarial interpretation adds to the original meaning by dividing going for refuge into mundane and supramundane, the supramundane going for refuge being attained “at the moment of the path by those who have seen the truths,⁹⁴ through the abolition of the defilements of the going for refuge”. It is further described in terms of object and duty: “in terms of object, it takes *Nibbāna* as object, in terms of duty, it succeeds (*ijjhati*) with reference to the entire Triple Gem”.⁹⁵ The mundane going for refuge, in contrast, is said to be attained by “ordinary worldlings through the elimination of the defilements of the going for refuge; in terms of object, it takes best qualities of the Buddha, etc. as object. According to the meaning, it is the acquisition of faith in the objects [like] the Buddha, etc. And the right view rooted in faith is called “the straightening of view” (*diṭṭhiṭṭhukamma*) among the

⁹⁴ Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 175, footnote 1: “This refers to the path of stream-entry, when the Four Noble Truths are directly seen and all doubt regarding the Triple Gem is eradicated.”

⁹⁵ MA 1:132.

ten bases of meritorious action (*dasa-puñña-kiriya-vatthu*)”.⁹⁶ This twofold division of refuges did not appear in the original *sutta* as it stood in its present form in Pāli, and the description of the supramundane going for refuge at the stage of entrance into sainthood is a new development in the idea of stream-enterers, earlier being described under the scheme of weakening of the lower fetters of self-view, doubt and clinging to rites and rituals.

While the concept of the mundane going for refuge continues with the earlier interpretation of initial act of confirmed conviction into the Triple Gems, additional requirements for mundane going for refuge is added. The mundane going for refuge is characterized now by self-surrender (*atta-sanniyyātana*), by accepting the Triple Gem as one’s supreme resort (*tapparāyaṇatā*), by the acceptance of discipleship/pupilship (*sissabhāvūpagamana*), and by homage by prostration (*paṇipāta*). While faith in the Buddha and his teachings are mentioned as gateways to further spiritual attainment in earlier descriptions, as evidenced by the earlier description of attainment of stream-enterers in the *Sotapatti-saṃyutta* in the *Saṃyutta-nikāya*, no requirement of self-surrender was explicitly mentioned in these earlier formulations, and faith based on rational conviction is preferred to complete self-surrender for sake of religiosity, as stated for example in the *Caṅkī-sutta* (MN II:164). As the element of religiosity gradually gained impetus in later developments of Buddhism with the increase of popular elements, the commentarial exegesis interprets self-surrendering to the Triple Gem as a necessary virtue to spiritual practitioners:

⁹⁶ *ibid.*

‘Self-surrender’ is the relinquishing of oneself to the Buddha,
etc. expressed thus:

“From today onward I surrender myself to the Buddha,
to the *Dhamma*, [and] to the *Saṅgha*.”

Moreover, ‘self-surrender’ may also be understood in this way:

“I relinquish myself to the Fortunate One, I relinquish myself
to the *Dhamma*, [and] I relinquish myself to the *Saṅgha*. I
relinquish [my] life [to them]. My self has been relinquished
[to them] indeed. My life has been relinquished [to them]
indeed. Until the end of [my] life, I go for refuge to the Buddha.

The Buddha is my refuge, [my] shelter, [and my] protection.”⁹⁷

The *Vaṇṇanā* further requires the practitioner to accept the Threefold refuge as
“supreme resort” (*parāyana*), which is a further extension of the *sutta*
interpretation of converting into Buddhism and taking no other as refuge.
Earlier antecedents of the supremacy of the going for refuge in the triple gems
could be seen in eulogizing verses of the Buddha in for example the *Apadāna*,
describing the Buddha’s refuge as the “only refuge”, “supreme refuge”. The
commentarial interpretation continues this line of development and recognizes
the supremacy of Threefold refuges. The use of the term *parāyana* here to mean
“supremacy” departed from earlier uses of the term, which metaphorically
signified the highest spiritual attainment, or the “further shore”, in texts in

⁹⁷ MA 1:132 f.

Samyutta-nikāya and *Pārāyanavagga*⁹⁸. The commentarial usage of *parāyana* to mean supremacy thus departed from this earlier meaning.

‘Accepting [the Triple Gem] as one’s supreme resort’ is the state of finding one’s supreme resort expressed thus:

“From today onward the Buddha is my supreme resort,
the *Dhamma* is my supreme resort, [and] the *Saṅgha* is
my supreme resort. Thus may you know/remember me!”

‘Accepting [the Triple Gem] as one’s supreme resort’ may also be understood as the going for refuge of Āḷavaka, etc. in this way:

“That I will wander from village to village, from town to town,
venerating the Fully Enlightened One and his well-taught *Dhamma*.”⁹⁹

The third requirement for going for refuge is pupilship. The *Vaṇṇanā* uses the term *sissa* and *antevāsika* to mean pupilship has earlier antecedents in texts like the *Apadāna* and *Milindapañha*¹⁰⁰. This term, however, is seldomly found in

⁹⁸ *Samyutta* V, mahāvagga, indriyasamṃyutta, *Jarādhamma-sutta*, 217;
Samyutta V, mahāvagga, indriyasamṃyutta, *Uṇṇābrahmaṇa-sutta*, 218;
Samyutta IV, saḷāyatanavagga, asaṅkhata-samṃyutta, *Parāyana-sutta*, 373;
Samyutta I, sagāthāvagga, sakkasaṃyutta, *Gahaṭṭhavandanā-sutta*, 234.

⁹⁹ Cf. *Khuddaka*, suttanipāṭa, uragavagga, *Āḷavaka-sutta*, verse no. 192.

¹⁰⁰ *antevāsika* appears in:

earlier texts. Pupilship now requires the practitioner to engage in learning, which added to the earlier meaning of refuge as protection and draws attention to the necessity the process of learning after the model of the Triple Gem:

Mil 94 (4.5), 268 (6.2 5), 323 (6.3 11), 348 (6.4 2);
Vinaya, cūlavagga, vattakkhandhaka, *Ācariyavattakathā*, 231;
Vinaya, cūlavagga, vattakkhandhaka, *Antevāsikavattakathā*, 231;
Vinaya, cūlavagga, sattasatikakkhandhaka, *Paṭhamabhāṇavāra*, 300;
Vinaya, mahāvibhaṅga, saṃghādisesakaṇḍa, *Dutiyaduṭṭhadosasikkhāpada*, 169;
Vinaya, pācittiya, saṃghādisesakaṇḍa, bhikkhunīvibhaṅga,
Navamasāṃghādisesikkhāpada, 239;
Vinaya, mahāvibhaṅga, pācittiyakaṇḍa, bhūtagāmaṇḍa, *Nikkadḍhanasikkhāpada*, 45;
Vinaya, parivāra, cūlasaṅgāma, *Anuvijjakassapaṭipatti*, 163;
Khuddaka, cūlaniddesa, *Khaggavisāṇa-sutta*, 56;
Vinaya, mahāvagga, cīvarakkhandhaka, *Gilānavatthukathā*, 302;
Vinaya, cūlavagga, 6. *Senāsanakkhandhaka*, 160.

sissa appears in:

Khuddaka, apadāna i, buddhavagga, *Puṇṇamantānīputta*, 36;
Khuddaka, apadāna i, kuṇḍadhānavagga, *Mogharāja*, 87;
Khuddaka, apadāna i, upālivagga, *Pañcahatthiya*, 98;
Khuddaka, apadāna i, sereyyavagga, *Pupphathūpiya*, 155;
Khuddaka, apadāna i, sereyyavagga, *Padumapūjaka*, 163;
Khuddaka, apadāna i, sereyyavagga, *Kusumāsaniya*, 160;
Khuddaka, apadāna i, bhaddālivagga, *Ekachattiya*, 369;
Khuddaka, apadāna i, pilindavacchavagga, *Bakkula*, 329;
Khuddaka, apadāna ii, paṃsukūlavagga, *Buddhasaṇṇika*, 419;
Khuddaka, apadāna ii, paṃsukūlavagga, *Puḷinuppādaka*, 426;
Khuddaka, apadāna ii, kaccāyanavagga, *Uruvelakassapa*, 484;
Khuddaka, suttanipāta, pārāyanavagga, *Vatthugāthā*, verse 997, 3;
Khuddaka, apadāna i, sobhitavagga, *Pupphachadanīya*, 166;
Khuddaka, apadāna ii, sālakusumiyavagga, *Nimittavyākaraṇīya*, 411;
Khuddaka, apadāna i, buddhavagga, *Sāriputta*, 18;
Khuddaka, jātaḥ i, dukanipāta, sigālavagga, *Guttilajātaka*, 252;
Khuddaka, vimānavatthu, itthivimāna, *Guttilavimānavatthu*, 42; etc.

‘The acceptance of pupilship’ is the undertaking of pupilship expressed thus:

“From today onward I am a pupil of the Buddha, the *Dhamma*, [and] the *Saṅgha*. Thus may you know/remember me!”

‘The acceptance of pupilship’ may also be seen through [the example] of Mahākassapa’s going for refuge in this way: “I would certainly see the Teacher, the Fortunate One, him I would see! I would see the Well-gone One, the Fortunate One, him I would see! I would see the Perfectly Fully Enlightened One, the Fortunate One, him I would see!”¹⁰¹

The final requirement for going for refuge is the homage by prostration (*panipato*)¹⁰², the idea of which is not required in earlier formulations of going for refuge. While physical expressions of religious devotion in form of palm-joining was frequently mentioned in earlier texts, the *Vaṇṇanā* now requires prostration on ground of esteem on spiritual worthiness as gesture of religious refuge:

‘Homage by prostration’ is the highest humbleness towards the Buddha, etc. expressed thus:

¹⁰¹ Cf. *Samyutta* II, *nidānavagga*, *kassapasaṃyutta*, *Cīvara-sutta*, 220.

¹⁰² The expression appears in *Theragāthā*, 42 and *Apadāna* ii, 468.

“From today onward I do homage, attend devotedly, show salutation with folded hands, [and] perform respectful duties only towards [those] three objects [of refuge]: the Buddha, etc. Thus may you know/remember me!”

‘Homage by prostration’ may also be seen in this way: “Then, the brahmin Brahmāyu arising from the seat, draping the upper robe over one shoulder, falling down with [his] head at the feet of the Fortunate One, and kissed the feet of the Fortunate One with [his] mouth, stroked [them] with [his] hands, and informed [his] name: “I am the brahmin Brahmāyu, Venerable Gotama! I am the brahmin Brahmāyu, Venerable Gotama!”¹⁰³

Now, this [homage by prostration] may be fourfold: (i) being paid towards a relative, (ii) being motivated by fear, (iii) towards a teacher, and (iv) towards those worthy of veneration.

Of them, [refuge] by prostration towards those worthy of veneration constitutes the going for refuge, not the others. For the refuge is taken owing to the highest only, [and] is broken owing to the highest [only]. Therefore, if someone belonging to the Sākya or the Koliya clan venerates thinking, “The Buddha is our relative,” he has not taken refuge in that case.

¹⁰³ Cf. *Majjhima* II, majjhimapaṇṇāsa, brāhmaṇavagga, *Brahmāyu-sutta*, 144.

Or, if someone venerates out of fear, thinking, “The recluse Gotama is honoured (/worshipped) by kings and has great power (/influence); if he is not venerated, he may harm me,” he has not taken refuge in that case. Moreover, if someone remembering something that he learnt in the presence of the Fortunate One during the time he was a *bodhisatta* or having learnt [some mundane] instruction after he became a Buddha as,

“Out of wealth, with one portion he may enjoy [at will],
With two portions he should use for business activity,
The forth portion he should save
For times of misfortune”.¹⁰⁴

if one venerates [him], thinking, “He is my teacher,” he has not taken refuge in that case. But if someone venerates [the Buddha] thinking, “He is the most worthy of veneration in the world,” only by this one has taken refuge.¹⁰⁵

The commentarial exegesis on the threefold refuge extends the earlier formulations of going for refuge and imposed additional requirements on proper manners for going for refuge, mostly on religious and learning grounds, which are not mentioned in early formulae in refuge-going.

¹⁰⁴ Cf. *Dīgha* III, pāthikavagga, *Sinḡāla-sutta*, 188.

¹⁰⁵ MA 1:132ff.

With regard to the meaning of *saraṇa*, the commentarial interpretation also departed from earlier definitions of refuge-going:

According to the meaning of the word, it is a refuge as it kills (*hiṃsati*). The meaning is that it kills [and] destroys fear, dread, suffering, [and] the misery of [rebirth into] an unhappy destiny of those who have gone for refuge. This is a synonym for the Triple Gem.

Or else, the Buddha is so called as he kills fear of beings by promoting welfare and by preventing harm. The *Dhamma* is so called as [it kills fear of beings] by helping [them] to cross the desert of existence and by giving [them] consolation. The *Saṅgha* is so called as by doing even small [religious] acts produce in obtaining of abundant fruit [in return]. Therefore, in this way also the Triple Gem is a refuge.

The going for refuge is a generation of thought (*cittuppāda*)¹⁰⁶ which, through conviction in and veneration of it (the Triple Gem), is without defilements [and] results in the mode of regarding it (the Triple Gem) as the supreme resort.¹⁰⁷

¹⁰⁶ ‘an act of consciousness’ (Bhikkhu Bodhi (1989), *The Sāmaññaphala Sutta and its Commentaries*, p. 174.)

¹⁰⁷ For the sub-commentarial exposition of this passage see Bhikkhu Bodhi (1989), *The Sāmaññaphala Sutta and its Commentaries*, p. 174.

A being who is endowed with that (generation of thought) is one who goes for refuge. The meaning is one who approaches [the Triple Gem] with the aforementioned generation of thought thus: “these three Gems are the refuge to me, they are [my] supreme resort.”¹⁰⁸

The commentarial equation of harming (*hiṃsati*) with refuge would be alien to earlier interpretations of *saraṇa* as protection, and the proficiency of the refuge-going for the destruction of *dukkha* and *duggatiparikkilesa* would have much changed the earlier formulations of destruction of *dukkha* by the proper execution of Buddhist spiritual practice and prevention of rebirth in *duggati* by the ethical alignments of the five precepts. The idea of refuge as *cittuppada* would betray as well a Mahāyāna influence over the commentarial exegesis, as the reference to the generation of mind of awakening used to be the definition par excellence of the starting point of Mahāyāna practitioners. The departure from earlier definitions of *saraṇa* is well-noted by Bhikkhu Bodhi in his translations.

The commentator here derives the word *saraṇa* unetymologically from a rare verb *sarati* meaning “to crush” or “to destroy”, rather than from the common and etymologically correct *sarati* meaning “to run”.¹⁰⁹

¹⁰⁸ MA 1:132.

¹⁰⁹ Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 173.

Regarding the commentarial interpretation of the fruit of going for refuge, while the result of supramundane going for refuge is taken as “attainment of the four fruits of recluseship”, which are the necessary results in the Theravāda exegesis on the ones who have entered into stream-enterer, the *Vaṇṇanā* mentions that the fruit of mundane refuge-going as the following twofold:

But the fruit of the mundane going for refuge is only the accomplishment of a [favourable] existence (*bhava-sampadā*) and the accomplishment of wealth (*bhoga-sampadā*). For, it is said:

“Those who have gone for refuge to the Buddha,
they will not go to the miserable state.
Having abandoned the human body,
they will fill up the order of the gods.”¹¹⁰

Further, it is also said:

“Then, Sakka, the lord of the gods together with eighty-thousand deities approached the Venerable Mahā-Moggallāna ... The Venerable Mahā-Moggallāna said thus to Sakka, the lord of the gods who was standing on one side: ‘It is good, O lord of the gods, to go for refuge to the Buddha. On account of going for refuge to the

¹¹⁰ Cf. *Dīgha* II, mahāvagga, *Mahāsamaya-sutta*, 255; *Saṃyutta* II, sagāthāvagga, devatāsaṃyutta, *Samaya-sutta*, 27.

Buddha, O lord of the gods, here some beings after the breaking up of the body after death, are born into a fortunate destiny, into a heavenly world. They surpass the other gods in ten cases (/on ten grounds; on account of ten qualities): in divine/heavenly life-span, in divine/heavenly beauty, in [divine/heavenly] pleasure, in [divine/heavenly] fame, in [divine/heavenly] dominance, in divine/heavenly forms, in [divine/heavenly] sounds, in [divine/heavenly] smells, in [divine/heavenly] tastes, and in [divine/heavenly] tangibles.’’¹¹¹

Going for refuge in earlier Buddhist texts eulogizes the refuge as conducive to rebirth in desirable destinations, which in other places observation of the precepts, guarding of sense doors¹¹², etc., achieve the same level of spiritual reward. The commentaries here continue the line of inquiry of earlier interpretations of *sutta* readings on rebirth in good destinations. Although there is no *sutta* reference given for the attainment of wealth (*bhogasampadā*) in the coming life by the commentary, there is reference about the attainment of great wealth (*mahābhogo*) as the fruit of generosity in previous existences in *Cūḷakammavibhanga-sutta* (MN III:202). The portion of the fruit of going for refuge at both the mundane as well as the supramundane level would represent an extended interpretation of the spiritual and worldly results of refuge which did not appear in earlier references to refuge-going. The extension into the

¹¹¹ Cf. *Samyutta* IV, *saḷāyatanavagga*, *moggallānasamyutta*, *Sakka-sutta*, 274-275.

¹¹² *Itivuttaka* 29.

spiritual results of refuges would therefore be doctrinally new to earlier interpretations of refuges, and eulogizes refuge as more worthy of pursuing by emphasizing its spiritual fruits.

In this passage of refuge-going, therefore, new references to the fourfold meaning of refuges, the changed meaning of *saraṇa* as well as the new dimension of spiritual fruits promised in the commentaries are new developments in the commentaries that added elements of religiosity to the act of declaration of religious conviction. Requirements for self-surrender and devotion by prostration demands more religious devotion than earlier formulae of refuge-going, and the increased religious sentiments would represent an accommodation to the religious needs of the populace. Concessions to the demand of religious sentiments would therefore have been one of the factors in the transformed understanding of the refuge-going formulae in the later commentarial tradition. It would be fitting as a closing to note that, as a twentieth century Theravāda scholar, Ven. Nyānapoṇika Thera (2008), in *The Threefold Refuge*, attempted to interpret the commentarial fourfold formula as being able to prevent the spirit of going for refuge “from becoming stale and ineffective” (33). Nyānapoṇika follows closely the commentarial tradition and believes such value as requirement for self-surrender as presenting a “higher mode of refuge” than the traditional approach, thus elevating the commentarial interpretation above the traditional one:

The longer formula of self-surrender enlarging upon the short sentence in the *Visuddhimagga* has been rendered here into a

Western language for the first time. Its Pali original also seems to have evoked little attention in our day. If we reproduce that formula here, we do so in the hope that it will be received with the reverence due to that precious document of ancient devotion, hallowed by the efforts and achievements of those who may have practised in accordance with it. We add the earnest request that it not be made use of lightly for the purpose of ordinary devotion, and that the vow not be taken rashly on the spur of a moment's enthusiasm. This solemn pledge should be taken only after having tested one's strength and perseverance for a long time by minor observances and renunciations. We should beware of making those highest things of the spirit cheap and common by approaching them in too facile a way, by talking too glibly about them, or by taking them into our hands and dropping them again when interest fades or our feeble fingers get tired. Therefore, if we are not sure of our strength, we should not take upon ourselves the severe demands of self-surrender, but take our refuge by way of those lesser modes. For these will likewise prove to be powerful helpers to high spiritual achievements.

In making an intelligent use of that fourfold devotional road of the ancients, we shall preserve the most popular religious practice in the Buddhist world, the going for refuge, from becoming stale and ineffective. We shall be able to turn it into

a strong, life-giving current of devotion that will carry us one day to the Isle of Final Peace, to Nibbāna, where refugee and refuge are merged into one.

By overvaluing the commentarial approach, Nyānapoṇika would have departed from the earlier reading of refuge-going as the commentaries did centuries ago at the expense of a historically accurate reading based on the earlier *sutta* formula.

CHAPTER SEVEN

CONCLUSION

The *Bhayabherava-sutta* occupies a unique place in the early history of the development of *Saṅgha*, when life in monasteries seemed to be still rather uncommon, and the Buddhist monks were often seen to resort to solitary dwellings. In the forgoing pages, I have studied the Pāli in collation with the Chinese Āgama version. The latter is based on Venerable Professor Anālayo's English translation of the *Ekottarika-āgama*. My supervisor, Professor T. Endo, has also kindly provided much needed help with regard to the meaning of some important words and sentences in the Chinese version. Notwithstanding that Venerable Bhikkhu Bodhi has already produced an excellent English translation of the Pāli *sutta*, I also presented my own translation, with annotations where necessary. I have also provided a collation of the Pāli version and Anālayo's English translation of the Chinese version.

This commentary, the *Bhayabheravasuttavaṇṇanā*, goes far beyond a mere glossing and defining of the terminologies of the *sutta*. It additionally provides much insight in respect of doctrinal elaboration. For instance, it clearly enumerates sixteen cases of ethical and psycho-spiritual imperfections forming the conditions for the experience of fear-dread. In its commentary on the *sutta*'s description on the path for Enlightenment, it makes sure the earlier description before the attainment of equipoise and Liberating Insight as the *pubbabhāga-paṭipadā*. It highlights that the Buddha's meditative method for attaining the

jhānas is *ānāpāna-sati*, and that in contrast to the cases of other practitioners, the Buddha cultivated the *jhānas* for the sake of Enlightenment.

As another example, the *sutta*, towards the end merely narrates, as in many other early discourses, that the brahmin, deeply impressed and inspired by the Buddha, asks to be accepted as a lay-disciple for life. The *Vaṇṇanā* discusses in detail the four-fold meaning of refuges, and more importantly elaborates at great length the doctrinal distinction between refuge-going that is mundane and refuge-going that is supramundane. On the fruit of refuge-going, it states that whereas the mundane refuge-going yields *bhava-sampadā* and *bhoga-sampadā*, the fruit of supramundane refuge-going is the fourfold *sāmaññaphala* (*sotapatti*, etc.). (§6) This seems to be a doctrinal development in the commentary period. It reminds us somewhat of the type of doctrinal development in early Mahāyāna. For instance, the *Mahāyāna-sūtrālaṅkāra*, an important early Yogācāra text, elaborately distinguishes between the refuge-going in the case of the Mahāyāna and that of the Śrāvakayāna. But there, of course, it is an attempt to claim the superiority of the Mahāyāna. Everything pertaining to the Mahāyāna, whether it is in respect of resolution, of practices, of understanding, of spiritual attainments (fruits), or of enlightenment, is superior. The Mahāyāna refuge-going, in contrast to that of the Śrāvakayāna, is no exception.¹¹³

¹¹³ I am grateful for this information from my supervisor.

In the discussion part (Part One), on the basis of the Pāli and Chinese versions of the *sutta* and the *Vaṇṇanā*, as well as several relevant secondary sources, I set out to investigate into the following research questions:

- (I) What is the ideal role model as a spiritual master in Early Buddhism, as exemplified by the Buddha?
- (II) How does the Buddha and the Early Buddhist tradition analyse the psychology of fear: its causes, its negative function as impediment in spiritual praxis, and its absolute conquest?
- (III) What is the path for the attainment of Enlightenment/Liberating Insight as described in the *Bhayabherava-sutta* and the *Vaṇṇanā*?

(I) The *sutta* and the *Vaṇṇanā* provide us with a definite doctrine on the role model of a spiritual master, as exemplified by the Buddha. He succeeds in inspiring and “converting” Jāṇussoṇi, a learned brahmin from a very different religious tradition than the *samaṇa* tradition to which the Buddha belonged. In brief, the ideal spiritual teacher is one who (i) is willing and able to lead. He is an institutional or hierarchical authority. But on account of his ethical, intellectual and spiritual superiority, he is naturally respected, naturally looked up to as the leader. (ii) he is capable as a “helper”: with his superior spiritual achievement, Wisdom and Compassion, he is capable of bestowing spiritual benefaction. He “would set upright what has been turned upside down, or reveal what has been hidden, or show the way to one who is lost, or hold up a lamp [for those in darkness]”. In brief, he helps the disciples to grow spiritually, and guides them to progressively unfold their inner potentialities, until perfection.

(iii) He is an inspirer, *samādapetā*. We see in the *sutta* how Jāṇussoṇi came to be so fully inspired by the Buddha, and finally cannot but wanted to take refuge in the Buddha for his whole life. In this connection, I have highlighted four terms characterizing the Buddha as an inspiring teacher: *sandasseti* (‘causes to see’, ‘shows’, ‘points out’), *samādapeti* (‘causes to undertake’, ‘incites’, ‘encourages’, ‘instigates’, ‘inspires’), *samuttejeti* (‘causes to be sharp’, ‘excites’, ‘inflames’, ‘enthusiastizes’) and *sampahaṃseti* (‘causes to rejoice’, ‘gladdens’). (iv) he becomes the example for emulation by the disciples. This is underscored by the clause “*diṭṭhānugatiṃ āpajjati*” ([the disciple] “comes to follow his example”). Both the *sutta* and the *Vaṇṇanā* represent the Buddha himself as explaining that even though he is already ethically and spiritually perfected and fully liberated, he continues to prefer dwelling in the forests, etc., for two reasons: one is for his own abiding in calm and peace; the other is so that the future generation who looking up to him, will be inspired to live a life of simplicity and detachment. We discern in this connection the message that for one who is psycho-spiritually fully integrated, with the realization of no-Self-ness, self-benefaction and altruism do not form a duality, but are fully integrated as one.

(II) The *Bhayabherava-sutta* and the *Vaṇṇanā* give us an in-depth analysis of the causes for, and nature of, *bhaya-bherava*. I have argued that we see from the information we can gather, this includes not only fear in the ordinary sense—such as when a serpent is crawling towards us—but also existential or spiritual fear of *saṃsāra* and anything short of *khema* in the sense of complete liberation from *dukkha*. (§3) The *Vaṇṇanā*, in particular, clarifies

that fear is due to conceptual superimposition. Both the *sutta* and the *Vaṇṇanā* suggest that this occurs so long as we are not fully ethically aligned and mentally equipoised (*samāhita*). *Bhaya-bherava* should not, and cannot be escaped in the case of the unenlightened. They must be directly confronted. And they can be absolutely transcended (not escaped from) when *sīla*, *samādhi* and *paññā* are perfectly achieved. The *sutta* shows clearly that the case of the *bodhisatta* exemplifies this transcendence. In seeking the answer for this research question, I have also looked into teachings in other Pāli *suttas* related to the nature of fear and the various ways of its conquest. In particular, I highlighted the “positive” method through cultivating the experience of inspiration and spiritual motivation. This is suggested to be comparable to Abraham Maslow’s notions of *meta*-motivation and *meta*-needs.

(III) The *Bhayabherava-sutta* is a very valuable autobiographical account of the Buddha’s striving for Enlightenment. Scholars, while hesitating to take this as the earliest “original description” of attainment of Enlightenment or Liberating Insight, nonetheless agree that it is a very early account. This path can be seen to consist of the following sequence.

(i) Ethical alignment or purification necessary for a calm, confident mind free from anxiety, fear and any sense of insecurity. This prepares for bodily calmness and mental pliancy, needed for spiritual transformation.

(ii) Vigour (*virīya*) and mindfulness (*sati*), and a profound mental resolution, described in the *Vaṇṇanā* as that in the Bodhisatta’s determination never to even arise from the seating until he was enlightened.

(iii) Meditative cultivation; in the case of the Buddha, especially *ānāpānasati*, which leads to equipoise.

(iv) These preparatory practices are best done in a solitary setting, such as in a forest dwelling.

(v) Attainment of the *jhānas*. In the Buddha's case, the fourth *jhāna* is of special importance.

(vi) On the basis of this, when the mind has been fully equipoised, cleansed and is pliable, the threefold *abhiññā* is attained.

(vii) With the first, *pubbenivāsānussati-ñāṇa*, the Buddha personally confirmed the fact of rebirth.

(viii) With the second, *cutūpapāta-ñāṇa*, he personally confirmed the fact of working of *kamma*.

(ix) With the third, *āsavakkhaya-ñāṇa*, he gained insight into the Four Noble Truths; as well as the insight into the *āsavas*, their origin, their cessation, and the path leading to their cessations.

Scholars have many questions as to whether the “*āśava*-layer” in the description—and for some, even the Four-truth description—have been inserted into the original description of the attainment of Enlightenment. While acknowledging the rights and possibility of such a perspective based on logical and philological reasoning, I have also argued in this connection that there can

be another perspective of understanding the *sutta* account that is more “spiritually empathic”. (§5)

We can accept the confidence of some scholars, particularly the philologists, who express confidence that a verbal description of the attainment of Enlightenment or Liberating Insight, such as that given in our *Bhayabherava-sutta* is adequately intelligible for us who try to understand it intellectually in terms of our own conceptual categories. L. Schmithausen (1981) in this regard, has made brilliant achievement. Still, I believe that, as far as descriptive records can be admitted to be adequately expressive of inner spiritual experiences, particular of the unique Enlightenment experience, more studies on such sources from the whole *tipiṭaka*, together with the relevant commentarial and sub-commentarial material in the Pāli and northern traditions bearing on the attainment of Enlightenment, should comprehensively be undertaken to do justice to the intended description of the Enlightenment experience.

PART II

1. ENGLISH TRANSLATION OF THE

BHAYABHERAVA-SUTTA

Bhayabherava-sutta

The Discourse on Fear-dread

1. Thus it was heard by me. At one time, the Fortunate One was dwelling in Sāvattṥī, in the Jeta Grove, in the pleasure park of Anāthapiṇḍika.

2. Then, Jāṇussoṇi the brahmin approached where the Fortunate One was; having approached, he exchanged friendly greetings with the Fortunate One; having exchanged pleasant and gladdening greetings, he sat down at one side. Sitting at one side, Jāṇussoṇi the brahmin said this to the Fortunate One: “Venerable¹¹⁴ Gotama, these clansmen who have gone forth from home into homelessness out of faith towards Venerable Gotama¹¹⁵, is Venerable Gotama their leader (*pubbaṅgamo*), is venerable Gotama their helper (*bahukāro*), is Venerable Gotama their inspirer (*samādapetā*), and do the people¹¹⁶ follow the examples (*diṭṭhānugatiṃ āpajjati*) of the Venerable Gotama¹¹⁷?”

¹¹⁴ *bho* (voc, sg of *bhavant*, an honorific pronoun) = ‘sir’, ‘honourable’, ‘venerable’.

¹¹⁵ *bhavantam gotamam uddissa*: with reference to venerable *Gotama*, towards venerable *Gotama*, looking up to venerable *Gotama*.

¹¹⁶ i.e. future generation.

¹¹⁷ “*diṭṭhānugatti*” (Bodhi (2009): p. 1174, note 57)

This compound is interpreted by Ñāṇamoli and Horner as: *diṭṭhi* + *anugati*.

Ñāṇamoli: “Do these people follow the implications of Master Gotama’s view?”

Horner: “These people emulate the views of the honoured Gotama.”

MA: “These people have the same view, opinion, outlook as Master Gotama.”

But, Bodhi: takes “*diṭṭhānugatti*” as “*diṭṭha + anugati*” : “following what they have seen of him”; i.e., his example. He translates: “And do these people follow the example of Master Gotama?”

Bodhi cites support from SN and AN.

SN, Kassapa-saṃyutta, 5. “Old”: (Bodhi, SN, 667, and note 280)

“Considering what, Kassapa, have you long been a forest dweller ... and spoken in praise of arousing energy?

“Considering two benefits, venerable sir. For myself I see a pleasant dwelling in this very life, and I have compassion for later generations, thing, “May those of later generations follow my example! (*app’eva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyya*)

Bodhi may be right. Consider following examples:

(1) *Paramatthajotikā* II: *sā pi’ssa mātā ca bhaginī ca tass’eva diṭṭhānugatiṃ āpajjivā pesale bhikkhū akkosamānā* |

= His mother and sister (*bhaginī*), following his example, were scolding the amiable (*pesala*) monks.

(2) I.112: *aññesañ ca pana puñña-kāmānaṃ diṭṭhānugatāpajjane niyojanaṃ* |

= urging (*niyojana*) for following the example of others who desire (wish to do) merit.

M. Cone also cites an example under *anugati* from *Manorathapūraṇī* II, which clearly suggests the notion of following the behaviour/practice (*ācāra*) seen of the teachers:

ācariyupajjhāyehi kataṃ anukaronto diṭṭhassa tesam ācārassa anugatiṃ āpajjati nāma |

The Ch, “為彼萌類而作獎導” seems to correspond to “*bhavam tesam gotamo samādapetā | bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati* |”

= [The Venerable] serve as their example/emulation, providing encouragement and guidance.”

In any case, there is no suggestion of “*diṭṭhi*”.

“This is so, brahmin, this is so, brahmin! Those clansmen who have gone forth from home into homelessness out of faith towards me, I am their leader (/they have me as leader), I am their helper (/I am one of great help for them), I am their inspirer (/I am one who inspires them), and these people follow my examples.”

“Difficult indeed to endure, Venerable Gotama, are wilderness of forests and woodlands and remote resting places, difficult (/hard) is solitude (/seclusion), it is difficult (/hard) to enjoy (/delight in) solitariness (/loneliness); surely (*maññe*), the forests take away the mind of a monk who is not acquiring equipoise¹¹⁸.”

“This is so, brahmin! this is so, brahmin! Difficult indeed to endure, brahmin, are wilderness of forests and woodlands and remote resting places, difficult is solitude, it is difficult to delight in solitariness; surely, the forests take away the mind of a monk who is not acquiring equipoise.”

3. “Before my enlightenment, brahmin, this/it too occurred to me who was being an unenlightened *bodhisatta*: ‘Difficult indeed to endure are wilderness of forests and woodlands and remote resting places, difficult is solitude, it is difficult to delight in solitariness; surely, the forests take away the mind of a monk who is not acquiring equipoise.’”

4. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are impure in bodily conduct resort to wilderness of forests and woodlands

¹¹⁸ The forests rob the mind of a monk who is not in equipoise.

and remote resting places; because of the defilement of being impure in bodily conduct, these venerable¹¹⁹ recluses and brahmins indeed evoke unwholesome ‘fear and dread’ (*bhayabherava*). But I indeed do not resort to wilderness of forests and woodlands and remote resting places being impure in bodily conduct. I am pure in bodily conduct. Those noble ones, being impure in bodily conduct, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this purity of bodily conduct in myself, I attained greater solace for dwelling in the forest.

5. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are impure in vocal conduct resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being impure in vocal conduct, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being impure in vocal conduct. I am pure in vocal conduct. Those noble ones, being pure in vocal conduct, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this purity of vocal conduct in myself, I attained greater solace for dwelling in the forest.

6. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are impure in mental conduct resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being impure in mental

¹¹⁹ *bhonto* (voc, pl; honorific pronoun of *bhavant*) = ‘good’, ‘worthy’, ‘venerable’, ‘honorable’.

conduct, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being impure in mental conduct. I am pure in mental conduct. Those noble ones, being pure in mental conduct, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this purity of mental conduct in myself, I attained greater solace for dwelling in the forest.

7. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are impure in livelihood resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being impure in livelihood, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being impure in livelihood. I am pure in livelihood. Those noble ones, being impure in livelihood, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this purity of livelihood in myself, I attained greater solace for dwelling in the forest.

8. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are covetous, strongly attached to sensualities resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being covetous, strongly attached to sensualities, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being

covetous, strongly attached to sensualities. I am uncovetous. Those noble ones, being uncovetous, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this uncovetousness in myself, I attained greater solace for dwelling in the forest.

9. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are with ill-willed minds, with hateful (/corrupted) intensions resort to wilderness of forests and woodlands and remote resting places; because of the defilement of having ill-willed minds and hateful intensions, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places having an ill-willed mind, with hateful intensions. I am one with a mind of loving-kindness. Those noble ones with a mind of loving-kindness who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this mind of loving-kindness in myself, I attained greater solace for dwelling in the forest.

10. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are enwrapped by sloth-torpor resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being enwrapped by sloth-torpor, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being enwrapped by sloth-torpor. I am free from (/without) sloth-torpor. Those noble ones, being free from sloth-torpor, who resort to wilderness of forests and woodlands and

remote resting places, I am one of them.’ Brahmin! properly seeing this freedom from sloth-torpor in myself, I attained greater solace for dwelling in the forest.

11. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are agitated, mentally unappeased resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being agitated, mentally unappeased, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being agitated, mentally unappeased. I am mentally appeased. Those noble ones, being mentally appeased, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this appeased mind in myself, I attained greater solace for dwelling in the forest.

12. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are doubtful and hesitating resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being doubtful and hesitating, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being doubtful and hesitating. I am gone beyond doubts. Those noble ones, being gone beyond doubts, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this gone beyond doubts in myself, I attained greater solace for dwelling in the forest.

13. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are elevating (/extolling) themselves and disparaging others resort to wilderness of forests and woodlands and remote resting places; because of the defilement of elevating themselves and disparaging others, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places elevating myself and disparaging others. I am not elevating myself and not disparaging others. Those noble ones, not elevating themselves and not disparaging others, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this neither elevating self nor disparaging others in myself, I attained greater solace for dwelling in the forest.

14. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are shaking (/terrified) and timid (/fearful) resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being terrified and timid, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being terrified and timid. I am free from (/without) horripilation (/trepidation). Those noble ones being free from horripilation who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this lack of horripilation in myself, I attained greater solace for dwelling in the forest.

15. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are wishing for gain, honour and fame resort to wilderness of forests and woodlands and remote resting places; because of the defilement of wishing for gain, honour and fame, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places wishing for gain, honour and fame. I am contented (‘wishing little’). Those noble ones being contented who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this contentment in myself, I attained greater solace for dwelling in the forest.

16. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are lazy and lethargic (/lacking in energy) resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being lazy and lethargic, these venerable recluses and brahmins indeed evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being lazy and lethargic. I am having energy mobilized. Those noble ones, having energy mobilized, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this mobilized energy in myself, I attained greater solace for dwelling in the forest.

17. “To that me, this (thought) occurred, brahmin: ‘those recluses or brahmins who are unmindful and not properly aware resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being

unmindful and not properly aware, these venerable recluses and brahmins indeed evoke unwholesome 'fear and dread'. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being unmindful and not properly aware. I am having mindfulness abiding. Those noble ones, having mindfulness abiding, who resort to wilderness of forests and woodlands and remote resting places, I am one of them.' Brahmin! properly seeing this mindfulness abiding in myself, I attained greater solace for dwelling in the forest.

18. "To that me, this (thought) occurred, brahmin: 'those recluses or brahmins who are unequipoised, with straying (/confused) minds resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being unequipoised, with straying/confused minds, these venerable recluses and brahmins indeed evoke unwholesome 'fear and dread'. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being unequipoised, with a straying/confused mind. I am endowed with equipoise. Those noble ones being endowed with equipoise who resort to wilderness of forests and woodlands and remote resting places, I am one of them.' Brahmin! properly seeing this endowment with equipoise in myself, I attained greater solace for dwelling in the forest.

19. "To that me, this (thought) occurred, brahmin: 'those recluses or brahmins who are weak in wisdom and unintelligent resort to wilderness of forests and woodlands and remote resting places; because of the defilement of being weak in wisdom and unintelligent, these venerable recluses and brahmins indeed

evoke unwholesome ‘fear and dread’. But I indeed do not resort to wilderness of forests and woodlands and remote resting places being weak in wisdom and unintelligent. I am endowed with wisdom. Those noble ones being endowed with wisdom who resort to wilderness of forests and woodlands and remote resting places, I am one of them.’ Brahmin! properly seeing this endowment with wisdom in myself, I attained greater solace for dwelling in the forest.

20. “To that me, this (thought) occurred, brahmin: ‘what if, on those kinds of night which are nights specially recognized and distinguished as the 14th, the 15th, the 8th of a fortnight, I were to dwell in such kinds of resting places as the awe-inspiring and horrifying park-shrines, woodland-shrines, tree-shrines? Indeed, perhaps I might see (encounter) that fear-and-dread.’

That I, brahmin, at a later time, on those kinds of night which are nights specially recognized and distinguished as the 14th, the 15th, the 8th of a fortnight, dwelt¹²⁰ in such kinds of resting places as the awe-inspiring and horrifying park-shrines, woodland-shrines, tree-shrines.

And when (/while/as) I was dwelling therein, brahmin, a deer would approach, or a peacock would cause a piece of wood (/branch) to fall, or the wind would stir the fallen leaves. To that me, thus occurred: ‘Surely, this/here¹²¹ is the fear-and-dread coming.’

¹²⁰ *viharāmi* (1, sg; pre, < *vi* + $\sqrt{hr}$ I ‘carry’) = I dwell. Note that present tense is commonly used in a narration of the past.

¹²¹ *etaṃ* (< *etad*) points to something/someone.

To that me, this (thought) occurred, brahmin: ‘Why indeed am I absolutely dwelling in expectation of fear? To me being in whichever form (posture) when the fear-and-dread is coming; I, (staying) in that very form (posture), would banish that fear-and-dread.’

That to me, brahmin, when I am (was) walking (up and down), that fear-and-dread comes. That I, brahmin, for that long, neither stand, nor sit, nor lie down — until, while keeping on just walking, I banish/subdue that fear-and-dread.

That to me, brahmin, when I am (was) standing, that fear-and-dread comes. That I, brahmin, for that long, neither walk, nor sit down, nor lie down — until, while keeping on just standing, I banish/subdue that fear-and-dread.

That to me, brahmin, when I am (was) sitting down, that fear-and-dread comes. That I, brahmin, for that long, neither lie down, nor stand, nor walk— until, while keeping on just sitting down, I banish/subdue that fear-and-dread.

That to me, brahmin, when I am (was) lying down, that fear-and-dread comes. That I, brahmin, for that long, neither sit down, nor stand, nor walk— until, while keeping on just lying down, I banish/subdue that fear-and-dread.

21. “Now there are, brahmin, some (/certain) recluses and brahmins who perceive as “day” when it is actually being night, [and] who perceive as “night” when it is actually being in the day time. I speak of this¹²² as the abiding in

¹²² *idam* refers to what is immediately present, or immediately precedes/follows.

confusion (/delusion) of those recluses and brahmins. But I, brahmin, perceive as “night” when it is actually being night, [and] perceive as “day” when it is actually being in the day time. If one, brahmin, speaking rightly, would speak of anyone: ‘A being who is of the nature of non-confusion has arisen in the world for the welfare of the multitude, for the happiness of the multitude, for the sympathy with the world (/out of compassion for the world), for the welfare, the benefit, the happiness of gods and men’; it is of me (*maṃ*) that, speaking rightly, he would speak: ‘A being who is of the nature of non-confusion has arisen in the world for the welfare of the multitude, for the happiness of the multitude, for the sympathy with the world (/out of compassion for the world), for the welfare, the benefit, the happiness of gods and men’.

22. “Now, brahmin, vigour had been aroused (/mobilized) for/in me, unabated, mindfulness manifested and unremitting, [my] body calmed down and unperturbed (/unagitated), [my] mind equipoised and one-pointed.

23. “That I, brahmin, having been separated (/secluded) from sensual desire (/sensuality) and unskilful factors (/mental states), I dwelled, having fully attained (/entered into) the first meditation (*paṭhamam jhānam*), which was born of seclusion, accompanied by grosser thoughts (*vitakka*) and subtler/finer thoughts (*vicāra*), and having rapture (*pīti*) and happiness (*sukha*).

24. “From (/as a result of) the quiescence of grosser thoughts (*vitakka*) and finer thoughts (*vicāra*), I dwelled having fully attained an inner tranquillity and

mental unification, [a state of] joy and happiness born of meditation, free from *vitakka* and *vicāra*, the second meditation.¹²³

¹²³ *vitakkavicārāṇaṃ vūpasamā, ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ |*

(**Wording on 2nd *dhyāna* in Sphuṭārthā**, 274, is quite the same:

vitarkavicārāṇāṃ vyupaśamād adhyātmamasamprasādāc cetasa ekotībhāvād avitarkam [Tib. 263b] avicāraṃ samādhijaṃ pītisukhaṃ dvitīyaṃ dhyānam upasampadya viharati |)

There are various interpretations by modern translators. See Bodhi (in his translation of SN, MN, and AN *suttas*) and Nyāṇatiloka (*Buddhist Dictionary*); Johansson (*Pāli Buddhist Texts*); K Anuruddha (*Dictionary of Pāli Idioms*); etc.

Bodhi (*Bhayabherava-sutta*): “With the stilling of applied and sustained thought, I entered upon and abided in the second *jhāna*, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.” Similarly, Anuruddha, M Walshe.

Nyāṇatiloka (1988: 82-83): “After the subsiding of thought-conception and discursive thinking, and by gaining inner tranquility and oneness of mind, ... enters into a state free from thought-conception and discursive thinking, the second absorption, which is born of Concentration (*samādhi*), and filled with Rapture (*pīti*) and Joy (*sukha*).”

Johansson (1981: 95): “... leaves the analytic and investigating thought processes and enters and remains in the second meditation, a state of joy and happiness, born of concentration, free from analysis and investigation, an inner tranquility and one-pointedness of mind.”

Note that *sampasādanaṃ* (n) can be either nom or acc, while *ekodibhāvaṃ* can only be acc,m,sg. Grammatically, both nouns can be taken as the patients of *upasampajja vihāsiṃ*.

Our translation: “As a result of the quiescence of *vitakka* and *vicāra*, I dwelt having fully attained an inner tranquillity and mental unification, [a state of] joy and happiness born of meditation, free from *vitakka* and *vicāra*, the second meditation.” (We have taken *sampasādanaṃ* and *ekodibhāvaṃ* as appositional to *dutiyaṃ jhānaṃ*.)

25. “As a result of the detachment from rapture, I dwelled equanimous, mindful and properly aware, and experienced happiness through the body, I dwelled, having fully attained the third meditation, of which the noble ones declare: ‘One is equanimous, mindful abiding (/dwelling) in happiness.’

26. “As a result of the abandonment of pleasure and the abandonment of displeasure, and as a result of the prior disappearance of joyousness and dejectedness, I dwelled having fully attained the fourth meditation, which is neither unpleasant nor pleasant (neuter), having complete purity of equanimity and mindfulness.¹²⁴

27. “When the mind/thought has been thus equipoised, fully purified, fully cleansed, unblemished, with defilements removed, malleable, pliable, steady, attained imperturbability/immovability, I directed the mind towards the knowledge of the recollection of previous/past lives.

From above, we saw that Nyāṇatiloka took *sampasādanaṃ* and *ekodibhāvaṃ* as implying an instrumental sense (“by gaining ...”), which would be in line with the Skt tradition: *adhyātmasaṃprasādhāc cetasa ekotībhāvād ...* (See underlined parts above)

¹²⁴ Bodhi (1995: 105): *upekkhāsatipārisuddhiṃ* = ‘which has ... purity of mindfulness due to equanimity.’ We have taken *upekkhāsatipārisuddhiṃ* as an adjective qualifying *jhānaṃ*.

Arthaviniścaya on the 4th *dhyāna*:

upekṣāsmṛtipariśuddham iti | upekṣāpariśuddham smṛtipariśuddham cetyarthaḥ | ... adhobhūmikāpakṣālavigamād upekṣāyāḥ smṛteś ca pariśuddhir veditavyā | (“‘purified by equanimity and mindfulness’ means purified by equanimity and purified by mindfulness ... Because of the disappearance of the faults (*vitarka*, *vicāra*, breathing in and out, bodily pleasure and displeasure, mental pleasure and displeasure. Cf AKB, 441) pertaining to the lower stages, the purification of equanimity and of mindfulness.”)

That I recollected [my] past existence in diverse forms. Viz: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred-thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘I was in such and such a place, having such and such a name, of such a clan, of such an appearance, sustaining on such and such nutriment, experiencing such and such happiness and suffering, of such and such a life-span. That I, having passed away from there, in such and such a place I re-arose. There too I was in such and such a place, having such and such a name, of such a clan, of such an appearance, sustaining on such and such nutriment, experiencing such and such happiness and suffering, of such and such a life-span. Having passed away from there, I was reborn here.’

In this way I recollected previous existence in diverse forms with aspects/modes and with specification (i.e.; with details).

28. “This, brahmin, was the first knowledge attained by me in the first watch of the night. Ignorance has been destroyed, knowledge has arisen; darkness has been destroyed, light has arisen, as for (/in the case of) one abiding diligent, ardent and resolute.

29. “When the mind/thought has been thus equipoised, fully purified, fully cleansed, unblemished, with defilements removed, malleable, pliable, steady, attained imperturbability/immovability, I directed the mind towards the knowledge of the passing away and the rearing of beings.

That I, with the divine eye that is purified and surpassing human, saw beings — inferior, superior, beautiful, ugly, having fortunate rebirth, having unfortunate rebirth — disappearing and re-arising. I properly understood beings going towards [their planes of rebirths] according to their *kamma* thus: ‘Indeed these worthy/good beings who are endowed with bodily misconduct, who are endowed with verbal misconduct, who are endowed with mental misconduct, criticizing/abusing noble ones, holding false views, undertaking actions based on false views — they, after the breaking up of the body after death, were reborn in a miserable state (*apāya*), in an unfortunate plane of rebirth (*duggati*), in perdition (*vinipāta*), in hell (*niraya*). But these worthy/good beings who are endowed with bodily good conduct, who are endowed with verbal good conduct, who are endowed with mental good conduct, not criticizing/abusing noble ones, holding proper views, undertaking actions based on proper views — they, after the breaking up of the body after death, were reborn in a fortunate plane of rebirth, in a heavenly world.’

In this way I, with the divine eye that is purified and surpassing human, saw beings — inferior, superior, beautiful, ugly, having fortunate rebirth, having unfortunate rebirth — disappearing and re-arising.

30. “This, brahmin, was the second knowledge attained by me in the middle watch of the night. Ignorance has been destroyed, knowledge has arisen; darkness has been destroyed, light has arisen, as for (/in the case of) one abiding diligent, ardent and resolute.

31. “When the mind/thought has been thus equipoised, fully purified, fully cleansed, unblemished, with defilements removed, malleable, pliable, steady, attained imperturbability/immovability, I directed the mind towards the knowledge of the destruction of the outflows (*āsava*). That I knew directly truly as it is: ‘This is suffering’; I knew directly truly as it is: ‘This is the origination of suffering’; I knew directly truly as it is: ‘This is the cessation of suffering’; I knew directly truly as it is: ‘This is the path leading to cessation of suffering.’

I knew directly truly as it is: ‘These are the outflows’; I knew directly truly as it is: ‘This is the origination of the outflows’; I knew directly truly as it is: ‘This is the cessation of outflows’; I knew directly truly as it is: ‘This is the path leading to the cessation of the outflows.’

32. “To that me who is knowing thus, seeing thus, my mind/thought was liberated from sensuality-outflow, my mind was liberated from becoming/existence-outflow, and my mind was liberated from ignorance-outflow. When [my mind] has been liberated, knowledge arose: ‘It has been liberated.’ I knew directly: ‘Birth has been exhausted/destroyed, the spiritual life has been lived (established), done is what has to be done, no more for this state of existence.’¹²⁵

33. “This, brahmin, was the third knowledge attained by me in the last watch of the night. Ignorance has been destroyed, knowledge has arisen; darkness has

¹²⁵ This stock expression, “*khūṇā jāti ... itthattāya*”, is proclaimed by one on attaining *arahat*-hood. See Bodhi (2009, n 67), Horner (1954, n 28).

been destroyed, light has arisen, as for (/in the case of) one abiding diligent, ardent and resolute.

34. “Now, brahmin, it could be that you might think thus: ‘Could it be that even today the recluse Gotama is not freed from greed, not freed from hatred, not freed from delusion, therefore he resorts to wilderness of forests and woodlands and remote resting places?’ But this should not be seen thus, brahmin. I, truly/properly seeing two benefits, brahmin, resort to wilderness of forests and woodlands and remote resting places: properly seeing happy (/comfortable/blissful) dwelling in this life for myself and pitying the future generation.”

35. “The future generation is indeed pitied by the Venerable Gotama as an arahant, the fully enlightened one. Excellent, Venerable Gotama! Excellent, Venerable Gotama! Just as, Venerable Gotama, one would set upright what is turned upside down, or one would reveal what has been hidden (/concealed/covered), or one would show the way to one who was lost (/has been confused/deluded/gone astray), or one would hold up an oil lamp in darkness thinking (/so that): ‘those with eyes see forms.’ In this very way, through many perspectives the *dhamma* has been proclaimed by the Venerable Gotama. This I go to the Venerable Gotama for refuge, to the *dhamma*, and to the monk-community. May the Venerable Gotama bear me as a lay devotee (*upāsaka*) who has gone for refuge from today until life-end.”

2. COMPARATION BETWEEN THE PĀLI AND THE CHINESE TRANSLATION

Pāli: The *Bhayabherava-sutta* (The Discourse on Fear-dread)
and Chinese: 增上品 (On the Higher [Mind])¹²⁶

<i>Bhayabheravasutta</i> ¹²⁷	On the Higher [Mind] ¹²⁸
1. <i>Evaṃ me sutam. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.</i>	1. [I] heard like this. At one time the Buddha was staying at Sāvattihī in Jeta's Grove, the park [given by] Anāthapiṇḍika.
2. <i>Atha kho jāṇussoṇi brāhmaṇo yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ</i>	2. At that time, the Brahmin Jāṇussoṇi approached the Blessed One, exchanged greetings and sat down to one side. Then the

¹²⁶ Pāli title: Discourse on Fear and Dread (*Bhayabherava-sutta*)

Chinese (for the Chinese wording and their meaning, I gratefully acknowledge the help of my supervisor, Prof. T. Endo) title: On the Higher [Mind] (增上品). The only two mentions of “higher (增上)” are found in the phrase “higher state of mind (增上之心)”, which correspond to the four *jhānas*. But in the Pāli version, these sentences are absent. Besides, in the Chinese translation, expressions of “the first, second, and third higher states of mind” leave out the word “higher”, but we can infer it from the context.

¹²⁷ *Majjhima*, mūlapaṇṇāsa, mūlapariyāyavagga, *Bhayabherava-sutta*, 16.

¹²⁸ Anālayo. “Living in Seclusion and Facing Fear – The Ekottarika-āgama Counterpart to the *Bhayabherava-sutta*”. In: *Buddhism as a Stronghold of Free Thinking? Social Ethical and Philosophical Dimensions of Buddhism*. Ed. Siegfried C.A. Fay and Ilse Maria Bruckner. Nuesttal: edition ubuntu, 2011, 208–219.

<i>sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇī brāhmaṇo bhagavantaṃ etadavoca: ye 'me bho gotama kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā bhavaṃ tesaṃ gotamo pubbaṅgamo, bhavaṃ tesaṃ gotamo bahukāro, bhavaṃ tesaṃ gotamo samādapetā, bho ca gotamassa sā janatā diṭṭhānugatiṃ āpajjatīti.</i> <i>Evametaṃ brāhmaṇa, evametaṃ brāhmaṇa: ye te brāhmaṇa kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā ahaṃ tesaṃ pubbaṅgamo, ahaṃ tesaṃ bahukāro, ahaṃ tesaṃ samādapetā, mamañca pana sā janatā diṭṭhānugatiṃ āpajjatīti.</i> <i>Durabhisambhavāni hi bho gotama araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiraṃamaṃ ekatte, haranti maññe</i>	Brahmin Jāṇussoṇi said to the Blessed One: “To stay in secluded dwellings, caves and [solitary] places [can] be very unpleasant, going by oneself to stay alone and apply the mind is very difficult.” The Blessed One said: “It is like this, Brahmin, as you said, [to stay in] secluded dwellings, caves and [solitary] places [can] be very unpleasant, going by oneself to stay alone and apply the mind is very difficult.¹²⁹
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<i>mano vanāni samādhim</i> <i>alabhamānassa bhikkhuno ti.</i> <i>Evametaṃ brāhmaṇa, evametaṃ</i> <i>brāhmaṇa: durabhisambhavāni hi</i> <i>brāhmaṇa araṇṇavanapatthāni</i> <i>pantāni senāsanāni, dukkaraṃ</i> <i>pavivekaṃ, durabhiramaṃ ekatte,</i> <i>haranti maññe mano vanāni</i> <i>samādhim alabhamānassa bhikkhuno</i> <i>ti.</i>¹²⁹	
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¹²⁹ [Paragraph no. 2 & 3]

Pāli: First, Buddha’s role as guide; second, difficulties of dwelling in solitude and the Buddha’s past experience.

Chinese: First, difficulties of dwelling in solitude and the Buddha’s past experience; second, Buddha’s role as guide.

There is one sentence in the Chinese version: “since on seeing me they all arouse a sense of discomfiture and [thereon] approach secluded dwellings, caves and [solitary] places amidst mountains or marshes” (設彼見我皆起慚愧，詣山澤之中閑靜穴處)，which is absent in Pāli, but makes the obvious connection between the above two topics. This point, as well as the sequence of the two topics, may indicate a more logical reasoning.

Besides, the Chinese word “慚愧” in this sentence, which may usually be rendered as modesty and shame, but here expresses “a sufficiently strong sense of urgency that motivates ...”, as Anālayo (2011b, p. 38) said. He also said: “the point this passage makes appears to be the arousing of *saṃvega* in the disciples on seeing the example set by the Buddha.” (2011a, n 19, p. 209).

The Chinese version mentions only one dwelling place, that is, the cave: “secluded dwellings in caves ...” (閑居穴處).

3. <i>Mayhampi kho brāhmaṇa pubbe va sambodhā anabhisambuddhassa bodhisattass’ eva sato etadahosi: durabhisambhavāni hi kho araññavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno ti.</i>	3. Thus in the past, at the time when I had not yet completed the path to Buddhahood and was still practicing as a bodhisattva, I regularly reflected like this: ‘To stay in secluded dwelling, caves and [solitary] places [can] be very unpleasant, going by oneself to stay alone and apply the mind is very difficult’.” The Brahmin said to the Buddha: “Suppose there are sons of good family, who out of firm faith leave the household life to train in the path, [among them] the recluse Gotama at present acts as a superior leader, being of much benefit by giving these types of beginners encouragement and guidance.”
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The Pali version uses “wilderness of forests and woodlands and remote resting places” (*‘araññavanapatthāni pantāni senāsanāni’*).

Pāli: *haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno ti* (“surely, the forests take away the mind of a monk who is not acquiring equipoise”).

Chinese: absent.

	The Blessed One said: “It is like this, Brahmin, as you said, for whatever sons of good family, who out of firm faith leave the household life to train in the path, I act as a superior leader, being of much benefit by giving these types of beginners encouragement and guidance, since on seeing me they all arouse a sense of discomfiture and [thereon] approach secluded dwellings, caves and [solitary] places amidst mountains or marshes.¹³⁰
4. <i>Tassa mayhaṃ brāhmaṇa etadahosi: ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammanta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ</i>	4. At the time, [when I was still a bodhisattva], I then had the following reflection: ‘Any recluses or Brahmins whose bodily conduct is impure and who withdraw to secluded dwellings and solitary places with impure bodily conduct, their efforts are in vain, their practice is not genuine, [they will

¹³⁰ See the above footnote 129.

<i>bhayabheravaṃ avhayanti; na kho panāhaṃ aparisuddhakāyakammanto araññavanapatthāni pantāni senāsanāni paṭisevāmi, parisuddhakāyakammanto 'hamasmi, ye hi vo ariyā parisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññatamo. Etamahaṃ brāhmaṇa parisuddhakāyakammantataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.</i>¹³¹	experience] fear as well as evil and unwholesome states. But I now withdraw into secluded dwellings and [solitary] places with a bodily conduct that is not impure. To withdraw into secluded and quiet places with any impure bodily conduct is not found in me. Thus my bodily conduct is pure now. For arahants who have purity of bodily conduct and who delight in secluded dwellings, caves and [solitary] places, I act as a supreme leader.' Like this, Brahmin, seeing in myself such purity of bodily conduct, I delight in living in secluded dwelling places, [experiencing] increasing joy.¹³¹
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¹³¹ [Paragraph no. 4]

I personally think that, Anālayo's translation "At the time, [when I was still a bodhisattva]" is not so correct. According to both Chinese and Pāli versions, it doesn't refer to the time when the Buddha was still a *bodhisattva*.

The Pāli version only mentions the manifestation of unwholesome fear and dread (*akusalaṃ bhayabheravaṃ*) as a consequence.

The Chinese version adds the vanity of such efforts and the lack of genuineness of such practice (唐勞其功，不是真行).

5–7. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā</i> <i>aparissuddhavadikkamantā — pe —</i> <i>aparissuddhamanokamantā —</i> <i>aparissuddhājīvā araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti,</i> <i>aparissuddhavadikkamanta-</i> <i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayaḥheravaṃ avhayanti; na kho</i> <i>panāhaṃ aparissuddhavadikkamanto</i> <i>araṇṇavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi, parisuddhājīvo</i> <i>'hamasmi, ye hi vo ariyā</i> <i>parissuddhājīvā araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti</i> <i>tesamahaṃ aññatamo. Etamahaṃ</i>	5–7. At the time [when I was still a bodhisattva], I then had the following reflection: ‘Any recluses or Brahmins, whose mental conduct is impure, or whose livelihood is impure, and who withdraw into secluded dwellings and solitary places, even though they practice like this, yet [their practice] is not genuine, [as] they are filled with all [kinds] of evil and unwholesome states. That is not found in me. Thus my bodily, verbal and mental conduct, as well as my livelihood, are pure now. Whatever recluses or Brahmins, who have bodily, verbal and mental purity, as well as purity of
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Pāli: “Those noble ones, being impure in bodily conduct, who resort to wilderness of forests and woodlands and remote resting places, I am one of them”. (*ye hi vo ariyā parisuddhakāyakkamantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññatamo* |)

Chinese: “For arahants who have purity of bodily conduct and who delight in secluded dwellings, caves and [solitary] places, I act as a supreme leader”. (我今身行清淨，諸阿羅漢身行清淨者，樂閑居穴處，我最為上首。)

<i>brāhmaṇa parisuddhājīvataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.</i>	livelihood, they delight in staying in seclusion and in dwelling with purity in [solitary] places. That is the case with me. Thus I now have purity of bodily, verbal and mental conduct, as well as purity of livelihood. For whatever arahants that have bodily, verbal and mental purity, as well as purity of livelihood, and who delight in staying in seclusion and in quiet places, I act as a superior leader.” Like this, Brahmin, given that I have bodily, verbal and mental purity, as well as purity of livelihood, when staying in seclusion and in quiet places I [experience] increasing joy.
8. <i>Tassa mayhaṃ brāhmaṇa etadahosi: ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇāvanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālū kāmesu tibbasārāga-</i>	(The list of five hinderances— <i>abhijjhālū ... byāpannacittā ... thīnamiddhapariyuṭṭhitā ... uddhatā avūpasanatacittā ... kaṅkhā vecikicchā</i>—in Pāli version

<i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ abhiññālu kāmesu</i> <i>tibbasārāgo araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevāmi,</i> <i>anabhiññālu 'hamasmi, ye hi vo ariyā</i> <i>anabhiññālū araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti</i> <i>tesamahaṃ aññatamo. Etamahaṃ</i> <i>brāhmaṇa anabhiññālutaṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araṇṇe viharāya.</i> 9. Tassa mayhaṃ brāhmaṇa <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā byāpannacittā</i> <i>paduṭṭhamanasaṅkappā</i> <i>araṇṇavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti,</i> <i>vyāpannacittapaduṭṭhamanasaṅkappa-</i> <i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i>	(Paragraph no. 8–12), is absent in Chinese version)
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<i>panāhaṃ byāpannacitto</i> <i>paduṭṭhamanasaṅkappo</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi, mettacitto</i> <i>'hamasmi, ye hi vo ariyā mettacittā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>mettacittataṃ attani sampassamāno</i> <i>bhiyyo pallomamāpādiṃ araññe</i> <i>vihārāya.</i> 10. Tassa mayhaṃ brāhmaṇa <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā thīnamiddhapariyuṭṭhitā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti,</i> <i>thīnamiddhapariyuṭṭhāna-sandosahetu</i> <i>have te bhonto samaṇabrāhmaṇā</i> <i>akusalaṃ bhayaḥbheravaṃ avhayanti;</i> <i>na kho panāhaṃ</i> <i>thīnamiddhapariyuṭṭhito</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi,</i>	
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<i>vigatathīnamiddho 'hamasmi, ye hi vo</i> <i>ariyā vigatathīnamiddhā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>vigatathīnamiddhataṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe viharāya.</i> 11. Tassa mayhaṃ brāhmaṇa <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā uddhatā avūpasantacittā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti,</i> <i>uddhatāvūpasannacitta-sandosahetu</i> <i>have te bhonto samaṇabrāhmaṇā</i> <i>akusalaṃ bhayaḥheravaṃ avhayanti;</i> <i>na kho panāhaṃ uddhato</i> <i>avūpasantacitto araññavanapatthāni</i> <i>pantāni senāsanāni paṭisevāmi,</i> <i>vūpasantacitto 'hamasmi, ye hi vo</i> <i>ariyā vūpasantacittā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i>	
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<i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>vūpasantacittataṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe vihārāya.</i> 12. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā kaṅkhī vecikicchī</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti, kaṅkhi-</i> <i>vecikicchī- sandosaheṭṭu have te</i> <i>bhonto samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ kaṅkhī vecikicchī</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi,</i> <i>tiṇṇavicikicchō 'hamasmi, ye hi vo</i> <i>ariyā tiṇṇavicikicchā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>tiṇṇavicikicchataṃ attani</i>	
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<i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe viharāya.</i>¹³²	
13. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā attukkaṃsakā</i> <i>paravambhī araññavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti,</i> <i>attukkaṃsana-paravambhana-</i> <i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ attukkaṃsako paravambhī</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi, anattukkaṃsako</i> <i>aparavambhī 'hamasmi, ye hi vo ariyā</i> <i>anattukkaṃsakā aparavambhī</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>anattukkaṃsakataṃ aparavambhitaṃ</i>	

¹³² [Paragraph no. 8–12]

The list of five hinderances (*abhiijhālū ... byāpannacittā ... thīnamiddhapariyuṭṭhitā ... uddhatā avūpasanatacittā ... kaṅkhī vecicicchī*) in Pāli version, is absent in Chinese version.

<i>attani sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe vihārāya.</i>¹³³	
14. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā chambhī bhīrukajātikā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti, chambhi-</i> <i>bhīrukajātika-sandosahetu have te</i> <i>bhonto samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ chambhī bhīrukajātiko</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi,</i> <i>vigatalomahaṃso 'hamasmi, ye hi vo</i> <i>ariyā vigatalomahaṃsā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>vigatalomahaṃsataṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe vihārāya.</i>	14. At the time [when I was still a bodhisattva], I then had the following reflection: '[Some] so-called recluses or Brahmins are much affected by fear and dread. [When] they stay in seclusion and in quiet places, at that time they then [experience] fear and dread, evil and unwholesome states. But I now am never affected by fear when staying in solitary seclusion and quiet places.' [Whereas some] so-called recluses or Brahmins have a mind [filled with] fear and dread [when] staying in secluded and quiet places, in me that is not found. Thus I now never have fear and dread. I enjoy staying in secluded and quiet places. Whatever fear and dread [may

¹³³ The corresponding part in the Chinese version is put after next part on fear (i.e., paragraph no. 14). See below footnote 134.

	arise] in the mind while staying in secluded dwellings, that is not found in me. Thus I am already free from such suffering and misery, no longer being affected in the same way [as those recluses and Brahmins]. Like this, Brahmin, having seen this benefit of being without fear, I [experience] increasing joy.
	13. Any recluses or Brahmins who denigrate others and [unduly] exalt themselves, even though they stay in secluded dwellings and [solitary] places, yet they have impure perceptions. But I, Brahmin, do not denigrate others, nor do I [unduly] exalt myself. Any [undue] self-exaltation or denigration of others is not found in me. Thus, because I am now without arrogance, I act as a superior leader for noble beings who are without arrogance. Having

	seen this benefit, I [experience] increasing joy. ¹³⁴
15. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā lābhasakkārasilokaṃ</i> <i>nikāmayamānā araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti,</i> <i>lābhasakkārasilokanikāmayamāna-</i> <i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ lābhasakkārasilokaṃ</i> <i>nikāmayamāno araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevāmi,</i> <i>appiccho 'hamasmi, ye hi vo ariyā</i> <i>appicchā araṇṇavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>appicchataṃ attani sampassamāno</i>	15. Any recluses [and Brahmins], who seek for material benefits, cannot bring themselves to rest. But I now am without any seeking for material benefits. Thus I am one without seeking now, who is contented on his own. For those who are contented on their own, I act as a superior leader. Having seen this benefits, I [experience] increasing joy.¹³⁵

¹³⁴ [Paragraph no. 13]

Chinese: “yet they have impure perceptions.” (猶有不淨之想。)

Pāli: “they evoke unwholesome fear and dread” (*akusalaṃ bhayabheravaṃ avhayanti*).
(same as other parts)

<i>bhiyyo pallomamāpādiṃ araññe viharāya.</i>¹³⁵	
16. <i>Tassa mayhaṃ brāhmaṇa etadahosi: ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnaviriyā araññavanapatthāni pantāni senāsanāni paṭisevanti, kusīta-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ kusīto hīnaviriyo araññavanapatthāni pantāni senāsanāni paṭisevāmi, āraddhaviriyo 'hamasmi, ye hi vo ariyā āraddhaviriya araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññatamo. Etamahaṃ brāhmaṇa āraddhaviriyataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araññe viharāya.</i>	16. Any recluses or Brahmins, whose minds are lazy, will not be energetic [when] frequenting secluded and quiet places. That is not found in me. Thus I now have a mind full of vigour. Therefore among noble ones who are not lazy, who have a mind full of vigour, I act as a superior leader. Having seen this benefit in myself, I [experience] increasing joy.

¹³⁵ [Paragraph no. 15]

Chinese: “seek for material benefits”.

Pāli: “wishing for gain, honour, and fame (*lābhasakkārasilokaṃ*)”.

17. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā muṭṭhassatī asampajānā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti, muṭṭhassati-</i> <i>asampajāna-sandosahetu have te</i> <i>bhonto samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ muṭṭhassati asampajāno</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi, upaṭṭhitasati</i> <i>'hamasmi, ye hi vo ariyā upaṭṭhitasatī</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>upaṭṭhisatitaṃ attani sampassamāno</i> <i>bhiyyo pallomamāpādiṃ araṇṇe</i> <i>vihārāya.</i>¹³⁶	17. At the time [when I was still a bodhisattva], I moreover had the following reflection: ‘Any recluses or Brahmins who are often forgetful and who dwell in secluded places, even though they practice like this, yet, they will be possessed of evil and unwholesome states. But I now am free from forgetfulness. Again, Brahmin, to be one who is forgetful, that is not found in me. For those noble ones who are not forgetful, I act as a superior leader.’ Having now seen this benefit, I [experience] increasing joy when staying in secluded dwelling places.¹³⁶
18. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i>	18. At the time [when I was still a bodhisattva], I moreover had the

¹³⁶ [Paragraph no. 17]

Chinese: “Any recluses or Brahmins who are often forgetful ...” (諸有沙門、婆羅門多諸忘失 ...)

Pāli: “those recluses or brahmins who are unmindful and not properly aware ...” (*ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā ...*).

<i>brāhmaṇā vā asamāhitā</i> <i>vibbhantacittā araṇṇavanapatthāni</i> <i>pantāni senāsanāni paṭisevanti,</i> <i>asamāhita-vibbhantacitta-</i> <i>sandosahetu have te bhonto</i> <i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayabheravaṃ avhayanti; na kho</i> <i>panāhaṃ asamāhito vibbhantacitto</i> <i>araṇṇavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi,</i> <i>samādhisampanno 'hamasmi, ye hi vo</i> <i>ariyā samādhisampannā araṇṇe</i> <i>vanapatthāni pantāni senāsanāni</i> <i>paṭisevanti tesamahaṃ aṇṇatamo.</i> <i>Etamahaṃ brāhmaṇa</i> <i>samādhisampadaṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araṇṇe viharāya.</i>	following reflection: ‘Any recluses or Brahmins whose mind is scattered and not concentrated, they will then be possessed of evil and unwholesome states and take part in evil practices. But my mind now is totally free from being scattered, [I] am constantly with a one-pointed mind. Any scattered mind and lack of concentration is not found in me. Thus I have constantly a one-pointed mind. For noble ones with unified and concentrated mind, I act as a superior leader.’ Having now seen this benefit, if I dwell in secluded quiet places I [experience] increasing joy.
19. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: ye kho keci samaṇā vā</i> <i>brāhmaṇā vā duppaṇṇā eḷamūgā</i> <i>araṇṇavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti, duppaṇṇa-</i> <i>eḷamūga-sandosahetu have te bhonto</i>	19. At the time [when I was still a bodhisattva] I moreover had the following reflection: ‘Any recluses or Brahmins who are ignorant and dull, like a herd of sheep, those men will then be possessed of evil

<i>samaṇabrāhmaṇā akusalaṃ</i> <i>bhayaabheravaṃ avhayanti; na kho</i> <i>panāhaṃ duppañño eḷamūgo</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevāmi,</i> <i>paññāsampanno 'hamasmi, ye hi vo</i> <i>ariyā paññāsampannā</i> <i>araññavanapatthāni pantāni</i> <i>senāsanāni paṭisevanti tesamahaṃ</i> <i>aññatamo. Etamahaṃ brāhmaṇa</i> <i>paññāsampadaṃ attani</i> <i>sampassamāno bhiyyo</i> <i>pallomamāpādiṃ araññe viharāya.</i>	and unwholesome states. That is not found in me. I now am constantly endowed with wisdom, I have no ignorance. Staying in secluded dwellings and being endowed with conduct like this, that is found in me. I now have accomplished wisdom. For those noble beings who have accomplished wisdom, I act as a superior leader.' Having now seen this benefit, if I stay in secluded dwellings I [experience] increasing joy.¹³⁷
20. <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: yannūnāhaṃ yā tā rattiyo</i> <i>abhiññātā abhilakkhitā, cātuddasī</i> <i>pañcadasī aṭṭhamī ca pakkhassa,</i> <i>tathārūpāsu rattisu yāni tāni</i> <i>ārāmacetiyāni vanacetiyāni</i> <i>rukkhacetiyāni bhiṃsanakāni</i>	20. While I was staying in secluded dwellings, if the branch of a tree broke, [or] a bird or an animal run by, at that time I had the following thought: 'This is [what causes] great fear in a forest'. Then again I had the following thought: 'If fear

¹³⁷ [Paragraph no. 19]

The comparison with a herd of sheep (愚癡闇冥亦如群羊) is not found in the Pāli version.

<i>salomahaṃsāni tathārūpesu</i> <i>senāsanesu vihareyyaṃ, appeva nāma</i> <i>taṃ bhayabheravaṃ passeyyan ti.</i> <i>So kho ahaṃ brāhmaṇa aparena</i> <i>samayena yā tā rattiyo abhiññātā</i> <i>abhilakkhitā, cātuddasī pañcadāsī</i> <i>aṭṭhamī ca pakkhassa, tathārūpāsu</i> <i>rattisu yāni tāni āramacetiyāni</i> <i>vanacetiyāni rukkhacetiyāni</i> <i>bhimsanakāni salomahaṃsāni</i> <i>tathārūpesu senāsanesu viharāmi.</i> <i>Tatra ca me brāhmaṇa viharato</i> <i>mago vā āgacchatī moro vā kaṭṭhaṃ</i> <i>pātetī vāto vā pañṇasaṭaṃ ereti; tassa</i> <i>mayhaṃ evaṃ hoti: etaṃ nūna taṃ</i> <i>bhayabheravaṃ āgacchatīti.</i> <i>Tassa mayhaṃ brāhmaṇa</i> <i>etadahosi: kinnu kho ahaṃ</i> <i>aññadatthu bhayapaṭikaṅkhī</i> <i>viharāmi; yannūnāhaṃ yathābhūtaṃ</i> <i>yathābhūtassa me taṃ bhayabheravaṃ</i> <i>āgacchatī tathābhūtaṃ tathābhūto va</i> <i>taṃ bhayabheravaṃ paṭivineyyan ti.</i>	comes, I should seek a means to prevent it coming again.’ If fear and dread came while I was walking, then at that time I did not sit or lie down, determining to discard that fear and dread, and [only] afterwards sitting down. Suppose fear and dread came when I was standing, then at that time I did not walk or sit down, determining to discard that fear and dread, and [only] afterwards sitting down. If fear and dread came at the time when I was sitting, [then] I did not walk, determining to discard that fear and dread, and [only] afterwards walking. If fear and dread came when I was lying down, then at that time I did not walk or even sit up, determining to discard that fear and dread, and [only] afterwards sitting up.¹³⁸
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<i>Tassa mayhaṃ brāhmaṇa</i> <i>caṅkamantassa taṃ bhayaḥheravaṃ</i> <i>āgacchati.</i> <i>So kho ahaṃ brāhmaṇa n' eva</i> <i>tāva tiṭṭhāmi na nisīdāmi na nipajjāmi</i> <i>yāva caṅkamanto va taṃ</i> <i>bhayaḥheravaṃ paṭivinemi. Tassa</i> <i>mayhaṃ brāhmaṇa ṭhitassa taṃ</i> <i>bhayaḥheravaṃ āgacchati.</i> <i>So kho ahaṃ brāhmaṇa n' eva</i> <i>tāva caṅkamāmi na nisīdāmi na</i> <i>nipajjāmi yāva ṭhito va taṃ</i> <i>bhayaḥheravaṃ paṭivinemi. Tassa</i> <i>mayhaṃ brāhmaṇa nisinnassa taṃ</i> <i>bhayaḥheravaṃ āgacchati.</i> <i>So kho ahaṃ brāhmaṇa n' eva</i> <i>tāva nipajjāmi na tiṭṭhāmi na</i> <i>caṅkamāmi yāva nisinno va taṃ</i> <i>bhayaḥheravaṃ paṭivinemi. Tassa</i> <i>mayhaṃ brāhmaṇa nipannassa taṃ</i> <i>bhayaḥheravaṃ āgacchati.</i> <i>So kho ahaṃ brāhmaṇa n' eva</i> <i>tāva nisīdāmi na tiṭṭhāmi na</i>	
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<i>caṅkamāmi yāva nīpanno va taṃ</i> <i>bhayaḅheravaṃ paṭivinemi.</i>¹³⁸	
21. <i>Santi kho pana brāhmaṇa eke</i> <i>samaṇabrāhmaṇā rattiṃ yeva</i> <i>samānaṃ divā ti sañjānanti, divā yeva</i> <i>samānaṃ rattīti sañjānanti;</i> <i>idamaḅaṃ tesam</i> <i>samaṇabrāhmaṇānaṃ</i> <i>sammohavihārasmiṃ vadāmi. Ahaṃ</i> <i>kho pana brāhmaṇa rattiṃ yeva</i> <i>samānaṃ rattīti sañjānāmi, divā yeva</i> <i>samānaṃ divā ti sañjānāmi. Yaṃ kho</i> <i>taṃ brāhmaṇa sammā vadamāno</i> <i>vadeyya: asammohadhammo satto</i> <i>loke uppanno bahujaṇahitāya</i> <i>bahujaṇasukhāya lokānukampāya</i> <i>atthāya hitāya sukhāya</i> <i>devamanussānaṃ ti, mameva taṃ</i> <i>sammā vadamāno vadeyya:</i> <i>asammohadhammo satto loke uppanno</i> <i>bahujaṇahitāya bahujaṇasukhāya</i>	21. Brahmin, you should know: Whatever recluses and Brahmins who throughout day and night do not understand the path of the Dhamma, I now declare that those men are thoroughly deluded. But I, Brahmin, throughout day and night understand the path of the Dharma, having an energetic mind that is not deceived.¹³⁹

¹³⁸ [Paragraph no. 20]

The Pāli version “stands alone in reporting that he went to particular shrines on auspicious nights to encounter frightful situations” (Anālayo (2011b), p. 40), while the Chinese version lacks these details.

<i>lokānukampāya atthāya hitāya</i> <i>sukhāya devamanussānaṃ ti.</i>¹³⁹	
22. <i>Āraddhaṃ kho pana me brāhmaṇa</i> <i>viriyam ahoṣi asallīnaṃ, upatthitā sati</i> <i>asammutthā, passaddho kāyo</i> <i>asāraḍḍho, samāhitaṃ cittaṃ</i> <i>ekaggaṃ.</i>¹⁴⁰ 23. <i>So kho ahaṃ brāhmaṇa vivicc’ eva</i> <i>kāmehi vivicca akusalehi dhammehi</i> <i>savitakkaṃ savicāraṃ vivekaṃ</i> <i>pītisukhaṃ paṭhamaṃ jhānaṃ</i> <i>upasampajja vihāsiṃ.</i>¹⁴¹	22–23. With a mind that is not scattered, with a constantly one-pointed mind,¹⁴⁰ free from perceptions of sensual desire, with [directed] awareness and [continuous] observation, remaining with mindfulness and rapture, being happy, I dwelled in the first absorption. This, Brahmin, is reckoned the first [higher state

¹³⁹ [Paragraph no. 21]

There is much difference on this part between the two versions.

Pāli: “there are ... some recluses and brahmins who perceive as “day” when it is actually being night, [and] who perceive as “night” when it is actually being in the day time (*santi kho pana ... eke samaṇabrāhmaṇā rattiṃ yeva samānaṃ divā ti sañjānanti, divā yeva samānaṃ rattīti sañjānanti*)”

Chinese: just simply use the day and night as time adverbs.

¹⁴⁰ [Paragraph no. 22]

Pāli: “... vigour had been aroused for/in me, unbated, mindfulness manifested and unremitting, [my] body calmed down and unperturbed (/unagitated), [my] mind equipoised and one-pointed (*āraddhaṃ kho pana me brāhmaṇa viriyam ahoṣi asallīnaṃ, upatthitā sati asammutthā, passaddho kāyo asāraḍḍho, samāhitaṃ cittaṃ ekaggaṃ*).”

Chinese: (paragraph no. 21) “... having an energetic mind that is not deceived. (paragraph no. 22) With a mind that is not scattered, with a constantly one-pointed mind (加有勇猛之心，亦不虛妄，22. 意不錯亂，恒若一心).”

¹⁴¹ [Paragraph no. 22]

	of] mind that for me constitutes a condition of happiness here and now.
24. <i>vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ.</i>	24. Discarding [directed] awareness and [continuous] observation, with internal joy and rapture, with a one-pointed mind that is free from [directed] awareness and observation, concentrated, mindful and rapturous, I dwelled in the second absorption. This, Brahmin, is reckoned the second [higher state of] mind that leads to obtaining happiness here and now.
25. <i>Pītiyā ca virāgā upekhako ca vihāsiṃ sato ca sampajāno sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.</i>	25. Seeing and knowing within myself the absence of any desirous attention, aware of bodily pleasure, as is wished by noble ones, guarding mindfulness and happiness, I dwelled in the third absorption. This, Brahmin, is

The Pāli version uses “*vivekaja*” to qualify happiness and rapture, which is absent in Chinese.

	reckoned the third [higher state of] mind [that leads to obtaining happiness here and now].
26. <i>Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.</i>	26. Again, having left behind pleasure and pain, being without any delight or sadness, free from pleasure and pain, guarding mindfulness and purity, I dwelled in the fourth absorption. This is reckoned, Brahmin, the fourth higher [state of] mind, with awareness and knowledge proceeding on their own in accordance with the mind.¹⁴²
27. <i>So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesaṃ. So anekavihiṭaṃ</i>	27. Then, while staying in a secluded dwelling and being in the possession of these four higher [states of] mind, with this concentrated mind, flawlessly pure, free from fettering

¹⁴² [Paragraph no. 26]

The Chinese version includes: “This is reckoned, Brahmin, the fourth higher [state of] mind, with awareness and knowledge proceeding on their own in accordance with the mind.” (是謂，梵志！第四增上之心，而自覺知遊於心意。)

This sentence is without a counterpart in the Pāli version.

<i>pubbenivāsaṃ anussarāmi,</i> <i>seyyathīdaṃ: ekampi jātiṃ dvepi</i> <i>jātiyo tissopi jātiyo catassopi jātiyo</i> <i>pañcapi jātiyo dasapi jātiyo vīsampi</i> <i>jātiyo tiṃsampi jātiyo cattārīsampi</i> <i>jātiyo paññāsampi jātiyo jātisatampi</i> <i>jātisahassampi jātisatasahassampi</i> <i>anekepi saṃvaṭṭakappe anekepi</i> <i>vivaṭṭakappe anekepi</i> <i>saṃvaṭṭavivaṭṭakappe; amutr' āsiṃ</i> <i>evannāmo evaṃgotto evaṃvaṇṇo</i> <i>evamāhāro evaṃ</i> <i>sukhadukkhaṇisaṃvedī</i> <i>evamāyupariyanto, so tato cuto</i> <i>amutra udapādiṃ, tatra p' āsiṃ</i> <i>evannāmo evaṃgotto evaṃvaṇṇo</i> <i>evamāhāro evaṃ</i> <i>sukhadukkhaṇisaṃvedī</i> <i>evamāyupariyanto, so tato cuto</i> <i>idhūpapanno ti.</i>	influences, having obtained fearlessness, I cognised my former lives during countless aeons. At that time I recollected my former lives: One birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, aeons of arising and dissolution, in all their details, [recollecting that]: ‘I formerly arose there, with such a given name, such a family name, partaking of food like this, experiencing pleasure and pain like this, passing away from there I was reborn here, dying here I was reborn there’ – from beginning to end I completely understood the causes and conditions.¹⁴³
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¹⁴³ [Paragraph no. 27]

The Chinese version includes: “from beginning to end I completely understood the causes and conditions.” (因緣本末，皆悉明了。)

This sentence in without a counterpart in the Pāli version.

<i>Iti sākāraṃ sauddesaṃ</i> <i>anekavihiṭaṃ pubbenivāsaṃ</i> <i>anussarāmi.</i>	
28. <i>Ayaṃ kho me brāhmaṇa rattiyaṃ</i> <i>paṭhame yāme paṭhamā vijjā adhigatā,</i> <i>avijjā vihatā vijjā uppannā, tamo</i> <i>vihato āloko uppanno, yathā taṃ</i> <i>appamattassa ātāpino pahitattassa</i> <i>viharato.</i>¹⁴⁴	28. Brahmin, you should know that during the first period of the night I attained this first [higher] knowledge, discarding ignorance and no longer [being subject] to obscuration, with a mind that delights in dwelling in seclusion and that knows and is aware on its own.¹⁴⁴
29. <i>So evaṃ samāhite citte parisuddhe</i> <i>pariyodāte anaṅgaṇe vigatūpakkilese</i> <i>mudubhūte kammaniye ṭhite</i> <i>ānejjappatte sattānaṃ</i> <i>cutūpapātāññāya cittaṃ</i> <i>abhininnāmesim. So dibbena</i> <i>cakkhunā visuddhena</i>	29. Again, relying on this concentrated mind, with its flawlessness and freedom from fettering influences, a mind that is rightly concentrated and has obtained fearlessness, [I] moreover came to know the arising and

¹⁴⁴ [Paragraph no. 28]

Pāli: “darkness has been destroyed, light has arisen, as for (/in the case of) one abiding diligent, ardent and resolute.” (*tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato*)

Chinese: “with a mind that delights in dwelling in seclusion and that knows and is aware on its own.” (心樂閑居而自覺知)

Same for the Paragraph no. 30.

<i>atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti.</i> <i>Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte</i>	passing away of beings. With the divine eye I moreover saw beings of various types being born and passing away, of pleasant or unpleasant appearance, with good or bad destinies, good-looking or ugly, in accordance with their wholesome or evil conduct, I thoroughly knew them all in detail [thus]: Whatever living beings have undertaken evil bodily, verbal or mental conduct, have slandered noble ones and been continuously of wrong view, partaking [in conduct] that accords with wrong view, with the destruction of the body at death they are reborn in hell. Whatever living beings have undertaken wholesome bodily, verbal or mental conduct, who have not slandered noble ones and continuously been of right view, partaking [in conduct] that accords with right view, with the
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<i>suvanṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi.</i>	destruction of the body at death they are reborn in a higher heavenly realm. Thus with the divine eye that is flawless and purified I saw beings of various types being born and passing away, of pleasant or unpleasant appearance, with good or bad destinies, being good-looking or ugly, in accordance with their former conduct, I knew them all thoroughly.
30. <i>Ayaṃ kho me brāhmaṇa rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	30. Brahmin, you should know that during the middle period of the night I attained this second [higher] knowledge, no longer [being subject] to obscuration, with a mind that delights in secluded dwellings and that knows and is aware on its own.¹⁴⁵
31. <i>So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite</i>	31. Again, relying on this concentrated mind, with its flawless purity and freedom from

¹⁴⁵ See the above footnote 144.

<i>ānejjappatte āsavānaṃ khayaññāyā cittaṃ abhininnāmesim.</i> <i>So: idaṃ dukkhaṃ ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim: ime āsavā ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavaśamudayo ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim.¹⁴⁶</i>	fettering influences, a state of mind that has reached concentration and has obtained fearlessness, I attained the destruction of the mental influxes. I knew <i>dukkha</i> as it really is, not falsely.
32. <i>Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttam iti</i>	32. Then, at that time, when I attained this type of mental condition, the mind attained liberation from the influx of sensuality, from the influx of

¹⁴⁶ [Paragraph no. 31]

The Chinese version just states: “I knew *dukkha* as it really is, not falsely.” (知此苦如實不虛)

The Pāli version “applies the full scheme of the four noble truths to *dukkha* and to the influxes (*āsava*).” (Anālayo (2011a), n. 47, p. 218)

<i>ñāṇaṃ ahosi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā'ti abbhaññāsiṃ.</i>	existence and from the influx of ignorance. By attaining liberation I attained knowledge of liberation, knowing as it really is that: 'Birth and death have been destroyed, the holy life has been established, what had to be done has been done, there will be no more coming to [any] womb.'
33. <i>Ayaṃ kho me brāhmaṇa rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	33. This, Brahmin, is reckoned the third [higher] knowledge that I attained in the last period of the night, no longer [being subject] to obscuration.
34. <i>Siyā kho pana te brāhmaṇa evamassa: ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇavanapatthāni pantāni senāsanāni paṭisevatīti. Na kho pan' etaṃ brāhmaṇa evaṃ daṭṭhabbaṃ. Dve kho ahaṃ brāhmaṇa atthavase sampassamāno araṇṇavanapatthāni pantāni</i>	34. How is it, Brahmin, do you have this type of thought: 'The Tathāgata [still] has sensuality, ill-will and ignorance in his mind? Without having eradicated these he stays in secluded dwelling places?' Brahmin, you should not see it like this. Thus the Tathāgata now has discarded all influxes forever, he

<i>senāsanāni paṭisevāmi: attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimañca janataṃ anukampamāno ti.</i>	continually delights in secluded dwellings and not in the company of men. Because I have now seen two benefits, I delight in secluded dwellings and [solitary] places. What two? Dwelling in secluded places [provides a suitable] way of living for myself and at the same time [serves] to deliver incalculable [numbers of] sentient beings.”
35. <i>Anukampitarūpā ’yaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho gotama, abhikkantaṃ bho gotama. Seyyathā pi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ evaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi</i>	35. At that time, the Brahmin Jāṇussoṇi said to the Buddha: “Out of compassion for living beings you [are willing to] deliver them all.” The Brahmin Jāṇussoṇi further said to the Buddha: “Enough, Blessed One, enough, what has been said suffices, just as if something crooked had been straightened up, [as if] someone who had gone astray had found the [right] path, [as if] a blind person had obtained eyes, as if seeing a

<i>dhamañca bhikkhusaṅghañca.</i> <i>Upāsakaṃ maṃ bhavaṃ gotamo</i> <i>dhāretu ajjatagge pāṇupetaṃ</i> <i>saraṇagatan ti.</i>	light in the darkness, like this the recluse Gotama has taught the Dharma with innumerable expedient means. I now go for refuge to the Buddha, the Dharma and the community, and from now on take on myself to observe the five precepts of no more killing beings [etc.], having become a lay disciple.” At that time the Brahmin Jāṇussoṇi, having heard what the Buddha said, was delighted and received it respectfully.¹⁴⁷
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¹⁴⁷ [Paragraph no. 35]

The Chinese version includes: “Out of compassion for living beings you [are willing to] deliver them all.” (以為眾生愍度一切), which is absent in the Pāli version.

The Chinese version includes a simile of a blind person regaining eye-sight (“[as if] a blind person had obtained eyes” 盲者得眼目), which is absent in the Pāli version.

The Chinese version includes: “to observe the five precepts of no more killing being [etc.] ...” (受持五戒，不復殺生), which is absent in the Pāli version.

PART III

ENGLISH TRANSLATION OF THE *BHAYABHERAVASUTTAVANĀNA*

The Exegesis of the *Bhayabheravasutta*

1. *evam me sutam* ('Thus it was heard by me'):

is the Discourse on Fear-Dread (*Bhayabheravasutta*¹⁴⁸). Here follows its gradual word-by-word explanation:

¹⁴⁸ Bodhi: "fear and dread".

But Chinese seems to suggest only a single rendering of 'fear/dread'.

Corresponding to the descriptions that recluses and brahmins, on account of moral and spiritual defects, evoke unwholesome *bhayabheravam* ..., Chinese has following (for the Chinese wording and their meaning, I gratefully acknowledge the help of Prof. T. Endo):

畏惡不善法 'fear evil *akuśala dharmas*';

多所畏懼 ... 'they have much fear ...';

便畏懼惡不善法 ... 'they then fear the evil *akuśala dharmas* ...';

我今日永無所畏. ... 我今永無畏懼 '... I today absolutely have nothing to fear'; '... I am now absolutely without fear';

... 我觀此義已，無有恐怖，增於喜悅 '... having reflected on this, I am without terror and become more joyful'.

Schmithausen remarks that, here, "*bhayabherava* may mean both something dangerous and frightful and the fear it arouses". (Schmithausen, "Kuśala and Akuśala", 443, note 15)

We could perhaps also understand *bhayabherava* as "fear of danger" (? i.e., a *tappurisa*, rather than a *dvanda*).

***atha* ('then'):**

this is an indeclinable particle in the sense of continuity (/uninterruptedness).

***kho* ('indeed'):**

this is in the sense of emphasis (/affirmation). That is to say: the Fortunate One was definitely living in the monastery in Sāvattthī continuously.

***jānussoni*:**

is not a name given [to him] by his parents, but one he received by achieving to a status. The status called Jānussoni is a chaplaincy (*purohita*). It was conferred on him by the king¹⁴⁹. Hence, he is called 'Jānussoni'.

***brāhmaṇo* ('the brahmin'):**

is in the sense of chanting the Veda¹⁵⁰. The meaning is [he is] chanting the mantras. This is only an etymology of born brahmins (*jātibrahmaṇa*). The noble ones interpret brahmins (*brāhmaṇa*) as those who have discarded the evil.

***yena bhagavā ten' upasaṅkami* ('approached where the Fortunate One was'):**

***yena* ('by which'):**

this is a term of instrumental case in locative sense. So, here, the meaning should be understood thus: where the Fortunate One was, there he approached. For whatever reason the Fortunate One should be approached by humans and gods, for that reason itself he approached the Fortunate One. For which reason

¹⁴⁹ Pasenadi, the king of Kosala.

¹⁵⁰ Here the term '*brahma*' means '*veda*'. *Ṭīkā*, 101: "*brahmanti vedaṃ (brahma means veda)*".

should the Fortunate One be approached? [He should be approached by them] with the intension of attaining varieties of distinct virtues, like a huge tree constantly replete with fruits is always approached by flocks of birds with the intension of enjoying sweet fruits.

upasāṅkami (‘approached’):

and this means that he has gone.

2. *upasāṅkamitvā* (‘having approached’):

— explaining the end of approaching, or that, he has thus gone to a location nearer to the Fortunate One. That also is to say (... *ti pi vuttaṃ hoti*): having gone to what is called [his] proximity.

bhagavatā saddhiṃ sammodi (‘exchanged greetings with the Fortunate One’):

this means inquiring the Fortunate One about wellbeing etc. by him, he was pleased with him; they established a cordial relationship between each other, just as cold water being mixed with hot water creates a congenial temperature. He greeted with such talks as: “Friend Gotama! are you comfortable, are you contented, are friend Gotama and the disciples of Gotama free from physical discomforts and ailments and maintain lightness of body and possess bodily strength and comfortable living?”

That talk is called “*sammodanīya*” (‘courteous’ / ‘friendliness’) since it gives rise to joy and happiness. That speech is called “*sārāṇīya*” (‘amiable’) since it is impressive in spirit and letter, its being suitable to be constantly

recollected and reiterated and ought to be memorized for a long time. It is also “*sammodanīya*” because it is pleasing to hear. It is “*sārāṇīya*” since it is pleasing to memorize. Thus, because of the purity of letter it is “*sammodanīyaṃ*”, because of the purity of meaning it is “*sārāṇīyaṃ*”. In this way, *sammodanīyaṃ kathaṃ sārāṇīyaṃ* (‘courteous and amiable talk’) is [explained] in various ways.

***vītisāretvā* (‘having exchanged (greetings)’):**

it means having ended and concluded.

***ekaṃ antaṃ nisīdi* (‘sat down at one side’):**¹⁵¹

[He sat down at one side] with the purpose of asking the matter for which he had come.

3. *ekaṃ antaṃ* (‘at one side’):¹⁵²

this is an adverb.¹⁵³ Like in the case of “*visamaṃ candimasūriyā parivattanti*”¹⁵⁴.

Therefore, in whichever manner he sat, he sat at one side; the meaning of this

¹⁵¹ For more details, see below §4 where the six wrong ways of sittings (*nisaṃjadosa*) are enumerated.

¹⁵² I.B. Horner: “at a respectful distance”.

¹⁵³ Here “*ekaṃ antaṃ*” is an adverbial accusative. An adverb is always presented in accusative neuter gender singular. In the next sentence, ‘*visamaṃ*’, again in *bhāvanapūṃsaka* (“impersonal-neuter” / “neuter of state”) is presented as an example for grammar of ‘*ekaṃ antaṃ*’. See, Warder’s *Introduction to Pali* (repr. PTS, 2010), 116; Wijesekera’s *Syntax of the Cases in the Pali Nikayas* (University of Kelaniya, 1993), 80.

¹⁵⁴ Cf. *Aṅguttara* II, catukkanipāṭa, pattakammavagga, *Adhammika-sutta*, 74: “the sun and moon proceed off course” (trans. Bodhi (2012), 458).

should be understood by this way. This is accusative word used in the sense of locative.

***nisīdi* ('sat down'):**

it means [he] approached. The wise men having approached a respectable person, sit at one side due their skills (understanding) of [selecting a proper] seat. He is one among them (wise men), therefore, he sat down at one side.

4. Sitting in what manner is sitting at one side? Avoiding six modes of improper sitting (*nisajjādosā*). They are: [sitting] too far (*atidūra*), too near (*accāsanna*), on the windward side (*uparivāta*), on a higher level (*unnatappadesa*), too much in front (*atisammukha*), too much behind (*atipacchā*).¹⁵⁵

When seated too far if one desires to speak, [he] should speak loudly; when seated too near there will be uncomfortable contacts; when seated on the windward side there will be afflictions from the body smell; when seated on a high level it reveals disrespect; when seated too much in front face to face, if one is desirous of seeing, there will be close eye to eye contact; when seated at too much behind, if desirous of seeing one has to stretch out the neck. Therefore,

¹⁵⁵ Commentaries enumerate six wrong ways of sitting (*nisajjādosā*) that would discomfort the honoured person. Also, we see the similar occurrences explained at VinA 1:129; UdA 53; SA 2:86 mentions another set of six wrong ways of sitting. Similarly, SA 1:16 mentions in details six ways of standing (*chaṭṭhānadosa*). See I.B Horner's *Vinayapīṭaka* trans. 2:42, note 5.

avoiding these six improper sittings, this person also sat down. By that it is said:
ekam antaṃ nisīdi ('he sat down at one side').

5. *ye' me* ('these who'):

it refers to '*ye ime*'.

***kulaputtā* ('sons of (respectable) families / clansmen'):**

thus, there are two kinds of clansmen: clansmen by birth (*jātikulaputtā*), and clansmen by good conduct (*ācārakulaputtā*).

Here, in such phrases as “now at that time there was a clansman named Raṭṭhapāla, the son of the leading clan in that same Thullakoṭṭhita”¹⁵⁶ means those who have come having been born in higher families (*uccākula*), are called ‘clansmen by birth’ (*jātikulaputtā*). “There are those clansmen who have gone forth¹⁵⁷ out of faith from home life into homelessness”¹⁵⁸ means those who have come by this way, having been born in any family, are called clansmen by good conduct [if] they are endowed with good conduct. Here, the clansmen are called so because of [these] two reasons.

6. *saddhā* ('out of faith'):

this means through faith (*saddhāya*).

***agāasmā* ('from home'):**

it means from household life.

¹⁵⁶ Cf. *Majjhima* II, majjhimaṇṇāsa, rājavagga, *Raṭṭhapāla-sutta*, 55.

¹⁵⁷ This refers to ordination in celibacy.

¹⁵⁸ Cf. *Majjhima* I, mūlapaṇṇāsa, mūlapariyāyavagga, *Anaṅgaṇa-sutta*, 32.

***anagāriyaṃ* (‘(into) homelessness’):**

it means renunciation and monkhood. The ordination (/renunciation) is called homeless here since the absence of household related matters. It means the absence of agriculture and cattle farming, etc. beneficial for household. A monk is also called homeless since there is no home. The state of being without a home is called homeless.

***pabbajitā* (‘have gone forth’ / ‘have renounced’):**

it means approached (/resorted to). Thus, this means that (/that is to say) [he] approached ordination and monkhood which is called homelessness.

7. *pubbaṅgamo* (‘fore-going’):

going in front, leading/a leader (*nāyako*).

***bahukāro* (‘of great help’):**

one who is greatly helpful for beneficial actions.

***bhavaṃ tesam gotamo samādapetā* (‘the venerable Gotama is the inspirer’):**

the Venerable Gotama is one who causes those clansmen take and train the higher ethical conduct, etc.¹⁵⁹

***sā janatā* (‘the people’¹⁶⁰):**

the multitude of people.

¹⁵⁹ MA 1:111: *adhisīlādāni gāhetā sikkhāpetā* (= one who makes/causes to take up/accept and train/learn the higher ethical conduct, etc.).

¹⁶⁰ Here ‘the people’ refers to the future generation.

diṭṭhānugatiṃ āpajjati (‘gets into conformity with what is seen [of him] (following [his] example)’):

practices in conformity with (/engages in following) the sight(/vision).¹⁶¹ This means: of whatever views, of whatever receptivities (*yaṃkhantiko*), of whatever inclinations (*yaṃruciko*) the Venerable Gotama is, they too are of those views, of those receptivities and of those inclinations.

8. Why has this [person] said thus? This person, earlier, having seen many clansmen dwelling among householders being served (/being entertained by) the five sensual pleasures (*pañcahi kāmagaṇehi*)¹⁶² like sons of god well protected internally and externally, later on, saw them having listened to the teaching of the Fortunate One in an appealing voice, having left the home and gone forth out of faith, contented with nothing more than mere food and clothing in the forest dwelling places, being unprotected by anyone, neither fearful nor apprehensive (*anussāṅkita-aparisāṅkita*), increasingly joyful (*udagga-udagga*), greatly happy (*haṭṭha-paṭṭhata*).

Having seen (*disvā ca*), pondering “on account of whom (*kam nissāya*) these clansmen have received this comfortable living?”, thought “on account of the recluse Gotama” (*samaṇaṃ gotamaṃ*), and obtained deep conviction (*pasāda*) in the Fortunate One. So, he said thus because he had approached to the presence of the Fortunate One in order to express that conviction.

¹⁶¹ MA 1:111: *diṭṭhānugatiṃ āpajjati ti dassanānugatiṃ paṭipajjati*.

¹⁶² Cf. *Majjhima* I, *majjhimaṇṇāsa*, *paribbājakavagga*, *Māgaṇḍiya-sutta*, 505 mentions five types of sensual pleasures: visual forms, sounds, smells, tastes, touches.

9. Then, the Fortunate One said *evam etaṃ, brāhmaṇa* (‘this is so, brahmin’) accepting and appreciating his word.

Here the indeclinable particle *evam* (‘thus’) is in the sense of accepting and rejoicing the word.

mamaṃ uddissa (‘on my account’):

with reference to me.

saddhā (‘out of faith’):

(*saddhāya eva, na iṇaṭṭā na bhayaṭṭā*¹⁶³ *ti ādīni sandhāya’āha*) it is out of faith itself, “not pressured/oppessed by debt or by fear”¹⁶⁴ — he said implying this, etc. The Fortunate One is the pioneer to those of such qualities, not to others.

10. *durabhisambhavāni hi* (‘difficult indeed to endure’):

it means difficult to attain, hard to endure. It has thereby been explained/stated (*vuttaṃ hoti*) that it cannot be entered into (/plunged into) by the insignificant ones.

*arañña-vanapatthāni*¹⁶⁵ (‘wilderness of forests and woodlands’):

wilderness of forests and woodlands.

¹⁶³ See footnote 1 at MA 1:112.

¹⁶⁴ Cf. *Khuddaka*, itivuttaka, tikanipāta, pañcamavagga, *Jīvika-sutta*, 89.

¹⁶⁵ It is a *dvandva-samāsa* (Copulative compound). It is defined at *Abhidhamma*, vibhaṅga. *Jhānavibhaṅga*, 251.

In that context, even though in the Abhidhamma, non-figuratively (without explanation)¹⁶⁶, it has been said “going outside Inda’s Post, all is said to be forest”;¹⁶⁷ there too, a resting place facilitating the practice of forest-dwelling (*āraññaṅkaṅga-nipphādaka*)¹⁶⁸ is said to be that which is five hundreds of bow-lengths beyond [the village].¹⁶⁹ It should be understood that this is the very intended [meaning].

***vana-pattham* (‘forest wilderness’):**

a place of beyond the end of the village, not adjacent to humans, where there is no ploughing and sowing. It is also said: “*vanapattham*” (‘forest-wilderness’) is a synonym for faraway resting places, a jungle-thicket, horrifying, causing excitement with fear, border, a resting place free from the behaviour of human.¹⁷⁰

Herein, excepting this single explanation that ‘[forest-wilderness is a synonym for resting places] that are at the very far end (*pariyanta*)’, forest wildernesses are to be understood by means of the remaining explanations.

***pantāni* (‘remote’):**

at the far end, very far away.

¹⁶⁶ *nippariyāya* (non-sporadic method) is the method followed in the Abhidhamma. The Abhidhammic explanations are precise and non-elastic unlike the sporadic style in the discourses.

¹⁶⁷ Cf. *Abhidhamma*, vibhaṅga. *Jhānavibhaṅga*, 251.

¹⁶⁸ Cf. *Visuddhimagga* 1:72.

¹⁶⁹ *pañca-dhanusatikaṃ pacchimaṃ* (‘being [as far as] the last of 500 bow-lengths’). See *Vinaya*, pācittiya, pāṭidesanīyakaṇḍa, Catutthapāṭidesanīyasikkhāpada, 183.

¹⁷⁰ Cf. *Abhidhamma*, vibhaṅga, *Jhānavibhaṅga*, 251.

11. *dukkaraṃ pavivekaṃ* ('difficult/hard is solitude'):

the difficulty of physical seclusion.

dur-abhiraṃaṃ ('hard to enjoy' / 'hard to delight in'):

not easy to delight in.

ekatte ('loneliness/solitude'):

it means being alone. What does it show? Even though physical seclusion has been practiced; it is hard to make the mind delight therein. For, the world delights in living as couples.¹⁷¹

12. *haranti maññe* ('methinks they take away'):

like plundering or consuming.

mano ('mind'):

it means the mind.

samādhiṃ alabhamānassa ('of one not obtaining equipoise/concentration'):

of one not obtaining access-equipoise/concentration (*upacāra-samādhi*) or not obtaining complete-equipoise/concentration (*appanā-samādhi*).¹⁷² What does it show? Surely, the forests distract/perturb the mind of such a monk on account of the sounds of the grass, leaves, animals, etc, and by various terrifying things.

¹⁷¹ *Ṭīka*: *dvinnam dvinnam bhāvābhirato*.

¹⁷² *appanā-samādhi* is the *samādhi* existing during *jhāna*; *upacāra-samādhi* is the neighbourhood- or access-*samādhi* is the stage of concentration approaching, but not yet having attained, the first *jhāna*.

The Brahmin had said all this having been astonished by the forest dwelling of the clansmen who have gone forth out of faith.

I. THE ACCOUNT OF THE CASE (/‘TURN’; VĀRA) OF BODILY CONDUCT

(*kāyakammantavārakathā*)

13. Then the Fortunate One, in just the same way of explanation as before (*purimanayen’eva*), accepted and approved of his words, saying (/ with [the words]) *evam etaṃ, brāhmaṇa* (‘this is so, O brahmin’), etc.

Because, in the sixteen cases [of being psycho-physically deficient], such kinds of resting places are hard to endure for those devoid of the grasping of the sense-object, and are unable to grasp those sense-objects — and the *bodhisatta* himself was like that — therefore, to point his own difficulty of enduring those kinds of resting places, he said, *mayham pi kho* (‘indeed, to me too, ...’).

There, *pubbe va sambodhā* (‘before enlightenment’) means prior to enlightenment. [Thereby,] this means that he attained the noble path definitely at a subsequent time¹⁷³.

anabhisambuddhassa (‘to [me] who has not directly realized (not enlightened)’):

to [me] who had not penetrated into the Four Truths.

¹⁷³ Read “*ariyamaggappattito*”, as in C 3 (noted by PTS edn).

***bodhissattass’ eva sato* (‘being just a *bodhisatta*’):**

to [me] who was just a being endowed with the element of awakening/enlightenment (*bujjhanaka*); who was being unable yet to realize perfect full enlightenment (*sammāsambodhi*). Or: who was a being attached (*satta*) to enlightenment, who was logged onto (/stuck, *lagga*) it. For, at the foot of the Fortunate One, Dīpaṅkara, the Tathāgata, starting from the accomplishment of the firm intention (*abhinīhāra*), on account of the collocation of the eight qualities,¹⁷⁴ was attached to enlightenment, logged onto enlightenment. [Resolving] “I must attain it (‘it is to be attained by me’),” he had proceeded without letting go of his striving for its attainment. Therefore, he was called a “*bodhisatta*”.¹⁷⁵

14. *tassa mayhaṃ* (‘to that me’):

to that me who was being thus a *bodhisatta*.

***ye kho keci samaṇā vā brāhmaṇā vā* (‘whoever recluses and brahmins’):**

whoever have entered into renunciation (left the home life) or those who address others with ‘*bho*’ (*bhovādino*; i.e., the brahmins).

¹⁷⁴ *Ṭīkā*: “*Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ; Pabbajjā guṇasampatti, adhikāro ca chandatā*’*ti*. (Cf. *Khuddaka, buddhavaṃsa, Dīpaṅkarabuddhavaṃsa*, verse no. 58, 12) (“Human existence, attainment of the (male) sex, cause, seeing a Teacher, going forth, attainment of the special qualities, an act of merit, and will-power”). I.B. Horner (trans). *The Minor Anthologies of the Pali Canon: Buddhavaṃsa (Chronicles of Buddhas)*. Oxford: Pali Text Society, 1975. (See the footnotes on 15 for detailed explanation of these 8 qualities).

¹⁷⁵ This aspiration of *bodhisatta* also occurs in *Aṅguttara-aṭṭhakathā*, *duka-tika-catukkanipāta-aṭṭhakathā*, *Sambodhivagga*, 365.

aparisuddhakāyakammantā (‘whose bodily conducts are impure’):

who are endowed with impure bodily deeds such as killing and so on.

aparisuddhakāyakammantasandosahetu (‘for the reason of (/owing to) the fault of being impure in bodily conduct’):

The reason of one’s own fault reckoned as impure bodily deeds. That is to say: it is due to the reason of impure bodily deeds.

have (‘indeed’):

this is an indeclinable particle for an assuring expression.

akusalam (‘calamitous’/‘unwholesome’):

what is blameworthy and (spiritually) insecure.

bhayabheravam (‘fear-dread’):

Fear (*bhaya*) and dread (*bherava*).¹⁷⁶ This is a synonym for mental shudder and for the frightful object (*bhayānaka-ārammaṇa*; more literally: “*bhaya*-causing object”).

Therein, it should be understood that fear is unwholesome/calamitous in the sense of being blameworthy; dread in the sense of being (spiritually) insecure.

¹⁷⁶ i.e., *bhaya-bherava* is interpreted as a *dvanda-samāsa*. Also see RBPT (2018) footnote 1, 122.

avhayanti ('they call/invoke'):

they call upon.¹⁷⁷

15. How? Having committed killing, etc., they, thinking, “we have committed an improper act. If they were to know us, to whom we have wronged, having pursued us now, would get us into unfortunate calamities,” enter into the forest and sit among trees or in the bushes. They, hearing even a small sound of the grass or leaves, become terrified, greatly terrified, thinking “we are now finished,¹⁷⁸” as if others have come to them, surrounded them, tied them up and killed them.

In this way, they invoke, call up, in the sense of superimposing¹⁷⁹ that fear-dread in themselves.¹⁸⁰

16. *na kho panāhaṃ ... pe ... paṭisevāmi* ('but I ... do not resort to ...'):

But I, do not resort to wilderness of forests and woodlands and remote resting places as¹⁸¹ whose bodily conducts are impure.

ye hi vo ('those indeed who'):

Here, *vo* is just an indeclinable particle.

¹⁷⁷ *pakkosanti* < *pra-*√*kruś* 'cry out to'.

¹⁷⁸ *naṭṭhā* 'destroyed', 'perished'.

¹⁷⁹ *samāropana-aṭṭhena*. The term *samāropana*, 'imputing', 'attributing'; or more literally, 'mounting on' — clearly in the sense of a conceptual or psychological superimposition.

¹⁸⁰ This whole explanation here shows that the *bhayabherava* is a negative psychological condition, a superimposition which comes about as a result of one's own psycho-spiritual negativities within.

¹⁸¹ *huvā* 'having been'.

***ariyā* ('the noble ones'):**

The Buddhas and the Buddhas' disciples are called the noble ones.

***parisuddhakāyakammantā* ('whose bodily conducts are pure'):**

They have become like this (/of such a kind)¹⁸².

***aḥaṃ tesam aññatamo*¹⁸³ ('I am one of them'):**

Among them, I am also one, a certain one. For, a *bodhisatta*, both as a householder and as a renunciate, is definitely one whose bodily conduct is pure.

***bhiyyo* ('more'):**

This is an indeclinable in the sense of 'too much' (/‘excessive’, ‘a greater’).

***pallomaṃ* ('solace' (/‘joyful relief’)):**

This means *pannalomatā* ('the state/condition of having hairs gone down'),¹⁸⁴ security; the meaning is 'the state of well-being'.

***āpādiṃ* ('I attained'):**

It means [the same as] *āpajjiṃ* (1,sg; aor < *ā* + *√pad*). This comes to mean 'I attained a higher (*atireka*) state of well-being' or 'I all the more (*atirekena*) attained a state of well-being.'

¹⁸² *īdisā*.

¹⁸³ Be: *aññataro*. EĀ seems to support *aññatamo*, apparently understanding *~tamo* as indicating a superlative.

¹⁸⁴ See PTSD on *panna*, explained as PPP of *pa* + *√nam*, and *-loma*. Cf *Dīgha-aṭṭhakathā*, *sīlakkhandhavagga-aṭṭhakathā*, *Ambaṭṭhasuttavaṇṇanā*, 266: *loma-haṃsa-mattam pi 'ssa na bhavissati'*.

araññe vihārāya (‘for dwelling in the forest’):

for the purpose of dwelling in the forest.

The account of the case (/‘turn’; *vāra*) of bodily conduct has been concluded.

II. THE EXEGESIS OF THE CASE OF VOCAL CONDUCT, ETC.

(*vacīkammantavāra*)

17. This method of interpretation (*naya*) applies in all cases (*sabbattha*). However, there is this difference (there is some differences in specifics) [as described below].

Firstly (*tāva*), in the case of vocal conduct:

aparīsuddhavadīkammatā (‘whose vocal conducts are impure’):

Those who are endowed with impure vocal conducts, speaking falsely, etc.

How do they evoke fear-dread?

Having destroyed the good of others by false speech, having caused a split among friends by back-biting, having struck the soft spots of others by harsh speech in the midst of an assembly, having interrupted the works of other beings¹⁸⁵ by meaningless (*niratthaka*) speech — thinking, “we have committed an improper act. If they were to know us, to whom we have wronged, having pursued us now, would get us into unfortunate calamities”, enter into the forest and sit among trees or in the bushes. They, hearing even a small sound of the grass or leaves, become terrified, greatly terrified, thinking “we are now

¹⁸⁵ C 3 *parasattānāṃ*.

finished”¹⁸⁶, as if others have come to them, surrounded them, tied them up and killed them.

In this way, they invoke, call up, in the sense of superimposing¹⁸⁷ that fear-dread in themselves.

18. In case of mental conduct:

aparisuddhamanokammantā (‘whose mental conducts are impure’):

Those who are endowed with impure mental conducts, covetousness, etc.

How do they evoke fear-dread?

Having generated covetousness and unrighteous (/unequal/inordinate) greed (*abhijjhāvisamālobha*) with regard to the goods protected and guarded by others, being angry with others, having led others to wrong views — thinking, “we have committed an improper act. ...” ... they invoke, call up, in the sense of superimposing [that fear-dread] in themselves.

19. In case of livelihood:

aparisuddhājīvā (‘whose livelihood is impure’):

Those who are engaged in twenty-one divisions of improper means of livelihood — medical practice, serving as messenger, earning interest [from loans], etc.

¹⁸⁶ PTSD: *naṭṭhā* ‘destroyed’, ‘perished’.

¹⁸⁷ *samāropana-aṭṭhena*. The term *samāropana*, ‘imputing’, ‘attributing’; or more literally, ‘mounting on’ — clearly in the sense of a conceptual or psychological superimposition.

How do they evoke fear-dread?

Living their lives thus, they hear: “The monks said to be purgers of the Dispensation, who are experts in the *Tipiṭakas*, have set out for the purpose of purging the Dispensation. They will come here today or tomorrow.” Having entered into a bush, or ..., they become terrified, extremely terrified; as if they (those purgers) have arrived, surrounded and seized them, and as if they have been [possibly] put on white clothes (i.e., disrobed by these masters). The rest is as previous.

20. Here after, in the case of *abhiṃjāhālū* (**‘being covetous’**), etc. however ill-will, hatred and mental conducts are included, but it should be known that they are mentioned again as hindrances.

There *abhiṃjāhālū* (**‘being covetous’**) means those who are covetous (*abhiṃjāhāyanasīlā*) with regard to goods belonging to others.

***kāmesu tibbarāgā* (‘strongly attached to sensualities’):**

Those who are with immense defilement in objective sensuality.¹⁸⁸

How do they evoke fear-dread?

They are with limitless objects. Living in the forest with limitless objects what they observe during the daytime turn to fear-dread at night. Due to

¹⁸⁸ There are 2 types of sensual objects: *kilesa-kāma* (subjective sensuality) and *vatthu-kāma* (‘objective sensuality’). See for details, Nyāṇatiloka, *Buddhist Dictionary*, (BPS, 2011), 86f.

unwholesome thoughts,¹⁸⁹ they become terrified at a trifle matter. Having seen a rope or a creeper [they] take it as a snake; seeing a pillar [they] take it as a demon; seeing a land¹⁹⁰ or a rock [they] take it as an elephant and are like those who have been troubled and destructed by serpents, etc. The rest is as previous.

21. *byāpanna-cittā* ('a vexed/perplexed mind'):

the mind which has gone wrong because of giving up the natural state.¹⁹¹ For, the mind bent on passions gives up the natural state, becomes spoiled like early [cooked] rice and curry.

***paduṭṭha-manosaṅkappā* ('with a corrupted intension'):**

Those who are with corrupted mental concepts. That is to say: they are endowed with mental concepts which are not good and which are creating harm to others.

How do they evoke fear-dread?

Hereafter, evoking fear-dread should be understood as how it was described in case of covetousness. However, wherever there is a difference, it shall be mentioned.

***na kho panāhaṃ byāpannacitto* ('I am not one with a mind of ill-will'):**

What it shows here is that I am one with a mind of loving-kindness and affection.

¹⁸⁹ Variant readings: PTS: *akusalacittā* ('unwholesome thought'), Be: *ākulacitta* ('confused mind/thought').

¹⁹⁰ *thala* (n) dry land, i.e. high, raised or solid.

¹⁹¹ *pakati-bhāva* is to refer to the natural moral nature. This is also called *pakati-sīla* (natural morality) in the *Visuddhimagga*.

For, Bodhisattas are of such nature. Thus, the virtues of Bodhisattas should be described contrary to all the faults mentioned here.

22. *thīnamiddha pariyuṭṭhitā*¹⁹² ('enwrapped by sloth and torpor'):

Those who are endowed with sloth and torpor which are respectively the unwieldiness of the mind and unwieldiness of the rest of the mental factors¹⁹³. This means that [they are] 'vanquished' [or] 'overwhelmed'. They are with abundance of sleep.

23. *uddhatā* ('restless'/'agitated'):

Those who by nature are with restlessness, those who are with trembling mind. Because of restlessness the mind upon one sense-object shakes like a flag on a post by wind.

***avūpasantacittā* ('of unpeaceful mind'):**

Those who are with unextinguished mind. Here it is suitable to take [it] as remorse (*kukkucca*).

24. *kaṅkhā vecikicchā* ('doubtful and hesitating'):

Here the fifth hindrance is taken as one. "*kaṅkhā*" ('doubt') is so called in respect of doubting the object: "what is this?". "*vicikicchā*" ('hesitation') is so

¹⁹² *pari-uṭṭhāna* is one of the levels of defiling tendencies. This is the second level. *anusaya* (dormant level) and *vītikāma* (transgression level) are respectively the first and third levels.

¹⁹³ What the commentator means here is the mental concomitants *middha* in the Abhidhamma was thought to be the unwieldiness of the mental concomitants.

called in respect of the inability to decide: “this is this”.¹⁹⁴ Recluses or brahmins who are endowed with that (kind of doubt) are called “*kaṅkhī vecikicchī*” (‘doubtful and hesitating’).

25. *attukkāṃsakā paravambhī* (‘elevating oneself and disparaging others’):
whoever elevate themselves, showoff, identify themselves in superior position, humiliate others, discriminate others and identify others in lower positions, this is a synonym to them.

How do they evoke fear-dread?

They exalt themselves [saying I am] such and such person with others and despise us. They make us servants saying ‘catch them’ and having fled and entered the forest [remain] either in the bushes and in this way it should be explained equal to bodily deeds.

26. *chambhī* (‘terrified’ / ‘shaking’):

Those who are endowed with terror [having] the characteristic of stiffness of body and horripilation (with hairs standing on ends).

***bhīruka jātikā* (‘timid’):**

Those who are timid by nature. [They are] full of fear like the village boys. That is to say: [they are] sluggish and miserable.

¹⁹⁴ MA 1:116: *kaṅkhī vecikicchī ti ettha ekam ev’idaṃ pañcamaṃ nīvaraṇaṃ | kin nu kho idan ti ārammaṇaṃ kaṅkhanato kaṅkhā | idam ev’idan ti nicchetuṃ asamatthabhāvato vicikicchā ti vuccati |*

27. *lābha-sakkāra-silokaṃ*¹⁹⁵ ([wishing for] gain, honour, and fame):

Here, what is to be obtained is called *lābho* ('gain'). This is synonymous with four requisites [of living]¹⁹⁶.

***sakkāro* ('honour'):**

it means a pleasing treatment. For, requisites are called "*sakkāro*" ('honour') that are extremely delicious, extremely beautiful, and well-prepared; the respect by others to someone and offering flowers, etc. are call "*sakkāro*".

***siloko* ('fame'):**

stating eulogy.

This *lābha* ('gain'), *sakkāra* ('honour') and *siloka* ('fame') is "*lābhasakkārasilokaṃ*".¹⁹⁷

***nikāmayamāna* ('striving' / 'wishing'):**

means seeking.

Evoking fear¹⁹⁸ is equal to the case of covetousness (*abhijjhālu*). Here in order to explain it the story of Piyaḡāmika is told.

¹⁹⁵ This is compounded under *kammadhāraya-samāsa* (descriptive determinative compound). The description of the combination is '*lābhaṃ ca sakkāraṃ ca silokaṃ ca*'.

¹⁹⁶ The four necessities of a *bhikkhu*'s daily life, i.e. *cīvara* (clothing), *piṇḍapāta* (food as alms), *senāsana* (a dwelling place), *bhesajja* (medicine).

¹⁹⁷ This is a grammatical explanation of the phrase "*lābhasakkārasilokaṃ*". This is a *Kammadhāraya* Compound.

¹⁹⁸ Variant reading: PTS: *bhayavhānaṃ* ('evoking fear'), C 3: *bhayabheravāvhānaṃ* ('evoking fear-dread').

28. One monk named Piyagāmika, having seen the gains of the monks observing austerities, thinking “I too, observing austerities, shall achieve gains” and observing the austerity of cemetery stay, stayed in the cemetery. Thereafter, one day, one old bull released from work, having wandered for food during day time, stayed in that cemetery with its head kept on a flower-heap at night chewing the cud. Piyagāmika, having gone out from walking up and down at night, having heard the sound of its chewing, thought: “Indeed, knowing that I am staying in this cemetery with the desirous of gains, the heavenly king (*sakka*) has arrive to harass me”. He, keeping himself in front of the old bull with folded hands (in salutation), stood pleading whole night, uttering “O good heavenly king! please forgive me at this night, I will not act in this manner from tomorrow”. Thereupon, when the sun had arisen, [he] saw it (the bull), and drove him away by hitting with walking stick, [saying] “whole night [you] frightened me”.

29. *kusītā* (‘lazy’):

Those who have gone into indolence.

hīnaviriyā (‘lethargic’ / ‘lacking in energy’):

Those who are lack of energy. That is to say: those who are devoid of effort, those who are away from effort, [and] those who are lack of effort.

There, lazy are those who are lacking bodily effort to initiate. Lethargic are those who are without mental effort to initiate. They are unable to decide on the sense-object itself. (Foresaid things are) to those who are devoid of deciding on the sense-object. All (in *tesaṃ avavatthitārammaṇānaṃ*) are equal to previous.

30. *muṭṭhassati* ('unmindful'):

bereft/absence of mindfulness.

asampajānā ('not properly aware'):

those who are without wisdom, which is opposite to when one says, "upaṭṭhitassatī 'ham asmi'" ('I am having mindfulness abiding') in terms of just that mindfulness. Here wisdom is said in order to show the weakness of mindfulness.

Mindfulness is twofold: connected with wisdom and disconnected from wisdom.

There, connected with wisdom is powerful, disconnected from wisdom is weak. Therefore, at whatever occasion they have mindfulness, at that time since they are devoid of right wisdom they are out of mindfulness. In order to show the meaning of "there is no action of mindfulness due to weak mindfulness" it is said "*asampajānā*" ('not properly aware').

All in "*te evaṃ muṭṭhassatī asampajānā ārammaṇavavatthānamattam pi kātuṃ na sakkonti*" ('thus they, being unmindful and not properly aware, are unable to decide on the sense-object itself') are as previous.

31. *asamāhitā* ('unequipoised'):

means without access-equipose/concentration (*upacāra-samādhi*) and complete-equipose/concentration (*appanā-samādhi*).¹⁹⁹

***vibbhantacittā* ('with straying (/confused) minds'):**

bewildered mind. Due to free from concentration, one obtained an opportunity to restlessness. Their mind circulates in various sense-objects just like a forest monkey [springing restlessly] on the branches of forest [trees]. Because of restlessness the mind upon one sense-object shakes. As said earlier, all according to previous [details] in, "they, unequipoised, with straying minds are unable to decide on the sense-object itself."

32. *duppaññā* ('weak in wisdom'):

it is a synonym for one who is without wisdom. There is no name for wisdom for those who are weak in wisdom.²⁰⁰

***eḷamugā* ('unintelligent')²⁰¹:**

it is a term for *eḷamukha* ('saliva-mouth').

The 'ga' has become 'kha'. That is to say: *lālāmukhā* ('a driveller'). When those weak in wisdom are talking, saliva flows from the mouths. *Lāla* is also called

¹⁹⁹ *appanā-samādhi* is the *samādhi* existing during *jhāna*; *upacāra-samādhi* is the neighbourhood- or access-*samādhi* is the stage of concentration approaching, but not yet having attained, the first *jhāna*.

²⁰⁰ C 3 *paññā pana duṭṭhā nāma n' atthi* ('but there is no bad name for wisdom').

²⁰¹ See, Dhadphale, M.G. "ELAMŪGA, ANEḶAMŪGA, NEḶĀ AND THE RELATED." In: *Annals of the Bhandarkar Oriental Research Institute* 58/59 (1977): 583-604. <http://www.jstor.org/stable/41691729>.

eḷa. Hence, it is said “*pass’ eḷamūgaṃ uragaṃ dvijjivhaṃ*” (‘Look at the saliva-mouthed double-tongued snake!’) ²⁰². Hence, they are called *elamūga* (‘drivellers’).

There is also a reading as *eḷamūga*. Some people read it as *eḷamūka*. Others as *eḷamukha*. Everywhere the meaning is *eḷamukha*.

33. How do they evoke fear-dread?

Those who are weak in wisdom trickling saliva from their mouth are unable to do even a slight distinction regarding meditation-objects. Living in the forest with limitless objects what they observe during the daytime turn to fear-dread at night. Due to unwholesome thoughts, they become terrified at a trifle matter. Having seen a rope or a creeper [they] take it as a snake; seeing a pillar [they] take it as a demon; seeing a land²⁰³ or a rock [they] take it as an elephant and are like those who have been troubled and destructed by serpents, etc.

In this way, they invoke, call up, in the sense of superimposing that fear-dread in themselves.

34. In *paññāsampanno ’ham asmi* (‘I am endowed with wisdom’),

here “*paññāsampanno*” means endowed with knowledge and possessing knowledge. It is neither means “with the knowledge of insight”, nor “with the knowledge of paths”, but it rather, “with the knowledge of sense-objects

²⁰² Cf. *Khuddaka*, jāṭaka III, sattakanipāta, *Sattubhastajātaka*, 347: “*pass’ eḷamūgaṃ urugaṃ dvijjivhaṃ*.”

“... Dumb and double-tongued is he ...” (Trans. from The Jataka, Vol. III, 213)

²⁰³ *thala* (n) dry land, i.e. high, raised or solid.

designated in the sixteen cases [of being psycho-physically deficient]”. The rest is according to the method explained earlier.

The exegesis of the case of vocal conduct, etc. has been concluded.

The grasping of sense-objects in the sixteen cases has been concluded.

III. THE EXEGESIS OF FEAR-DREAD LODGINGS, ETC.

(*bhayabheravasenāsana*)

35. *tassa mayhaṃ* (‘to that me’):

what is the connection?

The Bodhisatta examining these sense-objectives in sixteen [cases], not seeing fear-dread, made a search for fear-dread as such; fear-dread could be seen in such nights in such lodgings, “well then I shall make a search.” Now the Fortunate One saying this idea to the brahmin said *tassa mayhaṃ* (‘to that me’), etc.

There *yā tā* (‘those ... which ...’) are both *uddesa* (‘recitation’) and *niddesa* (‘explanation’) words for the nights.

In *abhiññāta* (‘specially recognized’),²⁰⁴

abhi is a prefix in the sense of characteristic. Therefore, it should be understood

²⁰⁴ RBPT (2018), 223: *abhi-ññāta* (PPP, < *abhi* + $\sqrt{jñā}$ IX ‘understand’) = specially known, well known, recognized.

that *abhiññāta* (‘specially recognized’) is known by the characteristic of waxing and waning moon.

In *abhilakkhitā* (‘distinguished’),

[*abhi* is] a prefix itself. Therefore, it means it has special characteristics. That is to say: it is to be characterized, considered, [and] distinguished for the observation of precepts, listening to the *dhamma*, [and] to perform offerings, rituals, etc.

36. *cātuddasī* (‘the fourteenth day’):

the night that completes the fourteenth day from the first day of a fortnight.

pañcadasī (‘the fifteenth day’) and *aṭṭhamī* (‘the eighth day’) are also such.

pakkhassa (‘of a fortnight’):

means of the bright half of a fortnight and dark half of a fortnight. Having categorized into three there are six nights. Therefore, everywhere the word “*pakkha*” (‘fortnight’) should be used: the fourteenth of a fortnight, the fifteenth of a fortnight, and the eighth of a fortnight.

Then, why is the fifth not taken?

Since it is not belonging to all times. When the Buddha, the Fortunate One was not yet born, and having born not yet attained *nibbāna*, the fifth was not distinguished (/marked out). When He has attained *nibbāna*, the senior monks, the compiler of *dhamma*(/scriptures) thought: “the listening of the *dhamma* shall take place after a longtime.” Thereupon, having authorized fixed a day for

listening to the *dhamma* as the fifth. From that time, it was marked out. Hence it is not taken here since it is not belonging to all times.

37. *tathārūpāsu* ('in such kinds [of resting places]'):

means in such-like.

***ārāmacetiyaṇi* ('park-shrines'):**

means parks with flowers and fruits. Those *ārāma*-s ('parks') themselves are called *ārāmacetiya* ('park-shrines'). They are called *cetiya*-s in the sense of beauty. That is to say: they are in the sense of entitlement to homage.

***vanacetiyaṇi* ('woodland-shrines'):**

a forest thicket/cluster taking oblations, the Subhagavana, a forest with divine beings, Sālavana ('Sāla-tree-forest'), etc. are called *vanacetiya*-s ('woodland-shrines').

***rukkhacetiyaṇi* ('tree-shrines'):**

the trees that are entitled to homage at the entrances of villages and towns are called *rukkhacetiya* ('tree-shrines'). For, the people of the world thinking — they are possessed by divine beings, etc. — having recognized those as divine, respect with devotion and make offerings to [those] parks, woodlands and trees. Therefore, all of those are called *cetiya*-s ('shrines').

***bhimsanakāṇi* ('awe-inspiring'):**

means fear-producing. They produce fear to [one] seeing and listening.

***salomahaṃsāni* ('horrifying'):**

remain with horripilation,²⁰⁵ since it is produced at the moment of entering.

***app' eva nāma passeyaṃ* ('Indeed, perhaps I might see/encounter'):**

perhaps I might see that fear-and-dread.

38. *aparena samayena* ('at a later time'):

by the time different from the expected time, this (thought) occurred: *yan nūnāhaṃ* ('what if I').

***tattha ca me, brāhmaṇa, vihārato* ('And when I was dwelling therein'):**

means in such kinds of resting places, in whatever places that are suitable for people's prayers and offerings, a dwelling-place of demons, a ground being defiled by flowers, incense, flesh, blood, grease, fat, spleen, lungs, rum, spirits, etc., just like a drinking water spot of demons and goblins, where the heart splits of those who see during day time. This is what is said "*tattha ca me, brāhmaṇa, vihārato*" ('and when I was dwelling therein') with regard to those places.

39. *mago vā āgacchati* ('or a deer [would] approach/come'):

means there comes an animal belonging to the category of elks, rhinoceros, panthers or boars smashing horns or hoofs. Here the name "*maga*" is used for all four-footed animals. In some places, the one-eyed fox is also called so (by that name). As it is said:

²⁰⁵ RBPT (2018), 120: *loma-haṃsa* (m; *haṃsa* (Skt: *harśa*) 'bristling', <√*hr̥ṣ* IV/I 'bristle', 'thrill') = horripilation (thrilled or fearfully excited, with hairs standing on ends), grisly terror.

“Your body is like that of a bull,
Your voice is like that of a lion.
O king of beasts! may worship be unto you!
It is good if we get something.”²⁰⁶

***moro vā kaṭṭhaṃ pāṭeti* (‘or a peacock [would] cause a piece of wood (/branch) to fall’):**

means a peacock, having shaken, causes a dry piece of wood to fall from a tree.
The word “*mora*” here refers to all birds. Therefore, this means that [it refers to] a certain bird or else here in “*moro vā*”, the term *vā* can be referred to any other bird. This [same] method was taken in the term *maga* previously.

***vāto vā paṇṇasataṃ ereti* (‘or the wind [would] stir the fallen leaves’):**

means the wind clashes the leaves and rubbish.

***etaṃ nūna taṃ bhayaḥheravaṃ āgacchati* (‘Surely, this/here²⁰⁷ is the fear-and-dread coming’):**

means what is coming here, that surely is fear-dread.

²⁰⁶ “*usabhaṣṣ’ eva te khandho sīhaṣṣ’ eva vijambhitaṃ migarāja, namo ty’ atthu api kiñci labhāmase*” *ti.* (Jā. ii. 440).

“Like to a bull your body seems to be,

Like to a lion your activity.

O king of beasts! all glory be to thee!

Please don’t forget to leave a bit for me.” (Trans. from The Jātaka, Vol. II, No. 295, 300)

²⁰⁷ *etaṃ* (< *etad*) points to something or someone.

From here onwards the sense-object itself should be known as fear-dread, because of slight or serious fear alone becomes the objective, just as the form with happiness as objective is happiness.

40. *kiṃ nu kho ahaṃ aññadatthu bhayaapaṭikaṅkhū vihārami* ('Why indeed am I absolutely dwelling in expectation of fear?'):

means by what reason do I live constantly wishing for fear.

***yathābhūtaṃ yathābhūtaṃ* ('being in whichever form (posture)'):**

means for a person who is endowed with mindfulness and being with whichever posture.²⁰⁸

***me* ('to me'):**

means into the presence of me.

***tathābhūto tathābhūto va* ('being in that very form (posture)'):**

means for a person who is endowed with mindfulness and being with that posture.

41. *so kho ahaṃ—pe—paṭivinemi* ('that I ... [would] banish/subdue'):

means to the Bodhisatta who was walking [up and down] when fearful sounds of horns and hoofs of animals are being heard, the Great Being neither stand or sit, or sleep. Then by walking [up and down] itself, examining all over, searching all over he does not see fear-dread. It is simply the sound of horns and hoofs of animals. He, having known it and considering this is not a fear-

²⁰⁸ *iriyāpatha* ('postures'), viz. walking, standing, sitting, lying down. See *Khuddaka, paṭisambhidāmagga, paññāvagga, Cariyākathā*, vol. II, 225.

dread, thereafter does not stand or sit or sleep. Showing the meaning of this, the words “*so kho ahaṃ*”, etc. were uttered.

This method [should be used] in all repetitions/omissions. Hereafter, without mentioning the postures in order, it should be understood that postures are mentioned according to proximity. When the fear-dread comes to one who walks [up and down], he does not stand, sit or sleep. When fear approaches while standing, he does not walk up and down. Thus, it is described according to proximity.

The exegesis of fear-dread lodgings, etc. has been concluded.

IV. THE EXEGESIS OF THE STATE OF NON-DELUSION

(*asammohavihāra*)

42. Thus, having shown his fear-dread-less-ness in awe-inspiring places, now in order to show his state of non-delusion (/non-confusion) in the places of confusion of meditators, it was said: *santi kho pana brāhmaṇā* (‘Now there are, brahmin, [some recluses and brahmins]’), etc.

There, *santi* (‘there are/exist’) means available, exist, [and] obtain.

divā ti sañjānanti (‘they perceive as “day”’):

means perceive that this is daytime.

divā yeva samānaṃ (‘when it is actually daytime’):

means when the daytime is actually existing.

rattī ti sañjānanti (‘they perceive as “night”’):

means perceive that this is night.

43. Why do they have such perception? Due to the absence of skilfulness in rehabilitation or due to the sound of birds. How?

Here, someone who chooses a white object for meditation, during the daytime having done the preliminary preparation for meditation, having entered into meditation during the daytime, generates meditative reflection that “I [shall] emerge (from meditation) during the daytime itself”. But, he will not be skilful in the division of time (viz. day and night division).²⁰⁹ He, having passed the daytime, emerges at night-time. And by the influence of pervasion of the white object for meditation, it becomes clear, very clear, and extremely clear to him. Since he had the generated reflection that “I [shall] emerge (from meditation) during the daytime” and since the pervasion of the white object for meditation is clear and distinct he perceives as “day” when it is actually being night.

Here someone who chooses a blue object for meditation, during the daytime having done the preliminary preparation for meditation, having entered into meditation during the daytime, generates meditative reflection that “I [shall] emerge (from meditation) during the night-time itself”. But, he will not be skilful in the division of time. He, having passed the night-time, emerges at daytime. And by the influence of pervasion of the blue object for meditation, it is not clear and distinct to him. Since he had the generated reflection that “I

²⁰⁹ Cf. *Visuddhimagga*, 416.

[shall] emerge (from meditation) during the night” and since the pervasion of the blue object for meditation is not clear and not distinct he perceives as “night” when it is actually being daytime.

Thus, due to the absence of skilfulness in rehabilitation, they are in such perception.

44. Due to the sounds of birds, here someone has sat down inside the dwellings, then the birds such as crows which make sound during the daytime due to the moonlight mistaking the night as the daytime make noises at night. Due to other reason [also they cry]. He, having listened to their sounds perceives as “day” when it is actually being night.

Here, someone may stay in mountain cave among rocks covered by thick forests and remain seated there when rain continues for seven days, when the sunlight has disappeared. At that time, the birds like owls which cry at night and hide here and there during the day time in the similar darkness make noises by mistaking the night or due to any other reason. He, having listened to their sounds, perceives as “night” when it is actually being in the daytime. Thus, due to the sounds of birds, they are in such perception.

45. *idaṃ ahaṃ* (‘I [speak of] this’):

means this myself thus knowing.

sammohavihārasmiṃ vadāmi (‘I speak of [this] as the abiding in confusion/delusion’):

means belonging to the abiding in delusion. That is to say: “I say the abiding in delusion is another thing”.

46. *ahaṃ kho pana, brāhmaṇa—pe—sañjānāmi* (‘But I, brahmin, perceive ...’):

the division of day and night to the Bodhisatta is clear. He is able to distinguish day and night when there exist rains for seven days, when the noon and the sun are not to be perceived, [a Bodhisatta] knows that the period before meals has passed away, so far period after meals has passed away, so far the first watch, so far the middle watch. Therefore, it is said thus.

47. This is not surprising that the Bodhisatta who has fulfilled perfections knows everything as they are. Those who have established themselves in regional knowledge, they too are able to distinguish day and night. The Elder Godatta²¹⁰ who lived at Kalyāṇiya-mahāvihāra accepts alms two inches before the sun indicates the midday and partakes meals one inch before the sun over heads. On the days when the sun is not to be observed having entered the lodging in the morning sets out for alms at the same time. One day his co-residents wished to see the time, the Elder sets out the following day they prepared rice and sat at the foot of the post that indicated the time (*kālatthambha*). The Elder set out two inches before the sun indicates the midday itself. From that time onwards on the days the sun is not to be seen, on account of the Elder’s setting out, they beat the drum indicating the time.

²¹⁰ See Malalasekara, *Dictionary of Pāli Proper Names*, (Munshiram Manoharlal, 1998), 813.

48. Elder Kāḷadeva who lived in Vajagaragiri monastery during the rain retreat beats the gong (*yāmagandika*²¹¹). This is a practice of the Elder and does not use the mechanical tube that indicated time. [But] the other monks use [it]. Then, at the end of the first watch, the Elder holding a mallet (*muggara*), while standing there itself, or when beating the gong once or twice, the watch indicates the time. Thus, during the three watches, the Elder, having practiced the duties of a recluse and in the morning itself, having entered the village taking alms, having gone to the monastery, having kept the bowl in the refectory (/lunchroom), having gone for noonday rest, performs duties of a recluse. Monks, having seen the time denoting pillar (*kālatthambha*), sent a monk for the Elder's arrival. That monk sees the Elder setting out from the noonday rest or on the way. Thus, even the disciples with the knowledge of the locality were experts in understanding well the day and night. What is there to say about the Bodhisatta?

49. *yaṃ kho taṃ brāhmaṇa—pe—vadeyya* ('If one, brahmin, ... would speak of [anyone]'):

moreover, here someone speaking the words as "*yaṃ kho taṃ, brāhmaṇa, asammohadhammo satto loke uppanno—pe—sukhāya devamanussānaṃ*" ('If one, brahmin, is of the nature of non-delusion has arisen in the world ... for the happiness of gods and men') would speak rightly; he would be speaking rightly, he would not be one speaking falsely; it is of me speaking that word he would

²¹¹ It is an instrument to tell the time in ancient India.

speak rightly; he would be speaking rightly, he would not be one speaking falsely. The connection of words should be understood in this way.

There, *asammohadhammo* (**‘being of the nature of non-delusion’**)

means the nature/condition of non-delusion.

loke (**‘in the world’**):

means in the human world.

bahujanahitāya (**‘for the welfare of the multitude’**):

means for the sake of the welfare of many. It means through the attainment of wisdom by means of benefiting in this world and hereafter.

bahujanasukhāya (**‘for the happiness of the multitude’**):

means for the sake of the happiness of many. It means through the attainment of generosity, by providing materials which cause to happiness.

lokānukampāya (**‘out of compassion for the world’**):

means for the sake of compassion for the world. It means by the attainment of loving-kindness and sympathy, just like mother and father protecting and guarding the world.

It should be understood here in *atthāya hitāya sukhāya devamanussānaṃ* (**‘for the welfare, the benefit, the happiness of gods and men’**), by means of taking gods and men, having taken fortunate people, being accessible to instruction, for the sake of their attaining paths and fruition to *Nibbāna* pointed out one’s own birth.

For, when *atthāya* ('for the welfare') has been said, that is to say: for the sake of *Nibbāna*, the ultimate truth.

When *hitāya* ('for the benefit') has been said, that is to say: for the sake of the path leading to that (*Nibbāna*). For, there is no benefit above the path leading to the *Nibbāna*.

When *sukhāya* ('for the happiness') has been said, that is to say: for the sake of the happiness of attainment of fruition since there is no happiness above it. Thus, it is said “*ayaṃ samādhi paccuppannasukho c' eva āyatiñ ca sukhavipāko*”²¹² ('This concentration is happiness in the present. There is fruition in happiness in the future as well').

The exegesis of the state of non-delusion has been concluded.

V. THE ANALYSIS OF THE EARLIER PART OF THE PATH OF PRACTICE

(*pubbabhāga-paṭipadā*)²¹³

50. In this way, the Fortunate One, having pointed out to the brahmin his own state of non-delusion (*asammohavihāra*), ending with acquisition of the

²¹² Cf. *Aṅguttara* II, pañcakanipāta, pañcaṅgikavagga, *Samādhi-sutta*, 24.

²¹³ Bhikkhu Bodhi, *The Connected Discourses of the Buddha* (Wisdom Publications, 2000), 1491: "... the commentaries hold that the development of the aids to enlightenment takes place in two stages or at two levels. The first is called the preliminary portion of practice (*pubbabhāga-paṭipadā*), during which the practitioner develops and cultivates the aids to enlightenment for the purpose of attaining the supramundane path (see *Vism* 679-80; Ppn 22:39-40)".

buddha-virtues; now, in order to point out the path of practice by which he had attained that absolute (*koṭipattaṃ*) state of non-delusion, starting with the earlier part [of his account], said, *āradham kho pana me brāhmaṇa* ('Now, brahmin, [vigour] has been aroused in me'), etc.

According to some (*keci pan'āhu*): Having heard this state of non-delusion, a thought arose thus to the brahmin: "How indeed did he attain this?" Knowing his thought, pointing out, "I attained this supreme state of non-delusion through this path of practice", he said thus.

51. Therein, *āradham kho pana me, brāhmaṇa, viriyaṃ ahosi* ('[Vigour,] O Brahmin, was aroused/mobilized by/in me'):

"O Brahmin, this supreme state of non-delusion was not realized by me being lazy, lacking mindfulness, bodily agitated or mentally scattered. Rather, indeed, for its realization, vigour was aroused in me." That is to say (... *ti vuttaṃ hoti*): "Seated on the sacred Enlightenment-spot (*bodhi-maṇḍa*), the four-factored vigour²¹⁴ was aroused by me, applied vigorously (*paggahita*), carried on without being slackened.'

It was because of [the vigour] having been aroused in me that it was not sluggish (/unabated), *asallīnaṃ*.

²¹⁴ *Ṭīkā*: *kāmaṇ taco ca nhāru ca aṭṭhi ca avasissatūti* "[the vigour] said to be possessing four factors, 'willingly, let just my skin, sinews, and bones remain ...', etc." The four factors are apparently in terms of skin, sinews, bones and flesh-and-blood.

***upaṭṭhitā sati asammutṭhā* (‘mindfulness was manifested, unremitting’):**

Not merely that vigour [was aroused] in me, mindfulness too was manifested, directly facing the object. When I was seated on the Enlightenment-spot, [mindfulness] was definitely manifested, unremitting.

***passaddho kāyo asāradaddho* (‘the body calmed and undisturbed/unagitated’):**

With the arising of bodily and mental calm, my body too came to be calmed. In this connection, since when the non-physical body (*nāma-kāya*)²¹⁵ has been calmed, the physical group too definitely comes to be calmed, it was accordingly stated that “the body was calmed” — without making the distinction “non-physical body”, “physical body”.

***asāradaddho* (‘unperturbed/unagitated’):**

And it was because it (the body) was calmed that it was unperturbed. That is to say: it was free from distress (*vigata-daratha*).

***samāhitaṃ cittaṃ ekaggaṃ* (‘the mind was equipoised, one-pointed’):**

my mind too was properly poised,²¹⁶ well established, as if entered into (*appita*²¹⁷). And it is because of being equipoised that it was one-pointed, immovable and unshakable/non-vibrating.

²¹⁵ In this context, *nāma-kāya* could also be rendered as “the physic/nonphysical group”.

²¹⁶ “*sammā āhitaṃ*” (‘properly poised’, ‘properly placed on’, ‘properly focused’, ‘properly fixed’, ‘properly established’, etc.) is clearly intended as an etymological interpretation of “*samāhita*”.

²¹⁷ PPP of *appeti*; cf Skt: *arpayati*.

Up to here, the earlier part of the path of practice of meditation has been narrated.

52. Now, having explained (*katvā* ‘having done’) that the first meditation, etc., was attained by this path; showing the distinctive [attainments] ending with the threefold knowledges,²¹⁸ he said: *sa kho ahaṃ* (‘That I ...’), etc.

There,

vivicc’eva kāmehi — pe — catutthajjhānaṃ upasampajja vihāsiṃ (‘having separated from sensualities ... I dwelt having fully attained the fourth meditation’):

Firstly, what should be said in this connection have all been said in the *Visuddhimagga*²¹⁹ in the discussion on the earth *kaṣiṇa*.²²⁰ The only difference is that: there, it is mentioned wholly as “he dwells having fully attained (*upasampajja viharati*)”; here, as “I dwelt (*vihāsiṃ*).”

Now, having done what did the Fortunate One dwell having fully attained these meditations? Having cultivated a subject of meditation (*kammaṭṭhāna*). Which one? The subject of meditation on the mindfulness of breathing (*ānāpāna-sati*).

²¹⁸ MA 1:124: *viññāttaya-pariyosānaṃ visesaṃ*.

²¹⁹ See *Visuddhimagga* 139-169. See also, Bhikkhu Ñāṇamoli, *The Path of Purification*, “Chapter IV – The Earth Kasina”. Ven. Buddhaghosa there explains the prerequisites, methods, and the progress on the path toward all absorptions known in Buddhism in details.

²²⁰ The “earth-entirety” meditation.

53. Now, these four meditations are, for some, for the sake of one-pointedness of thought (*cittekaggata-attha*); for some, they are for the achievement of insight (*vipassanā*); for some, they are the achievement of the supramundane knowledges (*abhiññā*); for some, they are the achievement of cessation (*nirodha*²²¹); for some, they are for the surpassing of existence (*bhavokkamana*). Among them, for those whose outflows have been exhausted (*khīṇāsava*; i.e., the *arahants*), they are for the sake of one-pointedness of thought. For, thinking, “entering into meditation (*samāpajjitvā*), being one-pointed in thought, we shall abide happily for the day”, having done the preparation on the *kaṣiṇa*, bring forth the eight meditative attainments (*samāpattiyo*).

For the trainees²²² and the ordinary worldlings (*puthujjana*) who are bringing forth [the meditative attainments] thinking “arising from the meditative attainment, with an equipoised thought we shall discern insightfully (*vipassissāma*)”, they are for the achievement of insight.

Those who, having brought forth the eight meditative attainments, having entered into a meditation conducive to the supramundane knowledges (*abhiññāpāda-kajjhāna*), and arising from the meditative attainment, bring forth the supramundane knowledges in the form mentioned as “being one, it becomes

²²¹ i.e., *nirodhasamāpatti* — the meditative attainment in which all mental activities come to cease.

²²² *sekha*; i.e., the *ariyas* who are not yet *arahants*.

many”²²³ — for them, [the meditations] are for the achievement of supramundane knowledges.

Those who, having brought forth the eight meditative attainments, bring forth [the meditations] with the thought: “having entered into the cessation meditative attainment (*nirodha-samāpatti*), for seven days, being free from mentation (*acitta*), in this very life, having attained cessation, *nibbāna*, we shall dwell happily”— for them, [the meditations] are for the achievement of cessation.

Those who, having brought the eight meditative attainments, bring forth [the meditations], thinking, “not having retrogressed from the meditation (*aparihīṇajjhāna*), we shall be reborn in the Brahma-world” — for them, [the meditations] are for achieving the surpassing of existence-state.

Now, this fourth meditation was brought forth by the Fortunate One under the root of Bodhi Tree. For him, it is for the achievement of insight, as well as for the achievement of supramundane knowledges and for the accomplishment of all that is to be fulfilled (*sabbakicca-sādhaka*) — to be understood as bestowing all virtues, mundane and supramundane (/worldly and transcendental).²²⁴

The exegesis of earlier part of the path of practice has been concluded.

²²³ Cf. *Dīgha* I, *sīlakkhandhavagga*, *Sāmaññaphala-sutta*, 78.

²²⁴ *sabbalokiya-lokuttara-guṇa-dāyaka*.

VI. THE EXEGESIS OF THE TALK ON FORMER EXISTENCES

(*pubbenivāsakathā*)

54. Those virtues for which it (i.e., the fourth meditation) was the bestower, pointing out a part of them, he said, *so evaṃ samāhite cīte* ('That [I], when the thought was thus equipoised'), etc.

Among them, the word-by-word explanation (*anupada-vaṇṇanā*) of the two knowledges (*viññā*) and the method of cultivation (*bhāvanānaya*) have been detailed in the *Visuddhimagga*.²²⁵ For, there, it is entirely mentioned in the form "he, when the thought has been equipoised ... directs it towards"; here, [it is mentioned] in the form "I directed it towards (*abhininnāmesim*)."

ayaṃ kho me, brāhmaṇa ('This, O Brahmin, was my [...]):

This is the occasion of fixing of thought (*appanā-vāra*). It was not mentioned there. Thus this is the only difference.

There, *so* ('that') means *so ahaṃ* ('that I').

abhininnāmesim ('I directed [it] (my thought)'):

I brought [it] towards.

From the word "I directed", the word "that" (*so*) here is to be understood as meaning "that I" (*so ahaṃ*).

²²⁵ Cf. *Visuddhimagga*, Chapter xiii, 410-429.

From wherever (*yasmā*) this knowledge of the recollection of past lives (*pubbenivāsānussati-ñāṇa*) was attained by virtue of (on account of) the Fortunate One; from there (*tasmā*), the exegesis (*yojanā*) on “that [I] passing away from there and was reborn here” in this context (*ettha*) should be understood thus.

In this context,

so tato cuto (‘that [I] passing away from there’):

this is the reflection of one returning again (*paṭinivattantassa*).

From there,

idhūpapanno (‘[I] was reborn here’):

Immediately after this rebirth here.

amutra udapādiṃ (‘I arose in another place’):

He should be understood to have said with reference to the Tusita Realm (*tusita-bhavana*).

tatrāpi āsiṃ evannāmo (‘There too I was so-named’):

There too, in the Tusita Realm, I was a male divinity by the name of Setaketu.

evaṃ-gotto (‘of such a clan’):

of one and the same clan with those deities.

evaṃ-vaṇṇo (‘of such an appearance’):

of a beautiful appearance.

evam-āhāro ('having such nutriment'):

having a divine, pure nutriment.

evaṃ-sukhadukkha-paṭisaṃvedī ('experiencing such happiness and unsatisfactoriness'):

experiencing such divine happiness and unsatisfactoriness. But the unsatisfactoriness is only the mere unsatisfactoriness qua conditioning forces (*saṅkhāradukkhamattaṃ*).

evam-āyupariyanto ('of such life-span'):

of such a life-span of fifty-seven hundred lakhs sixty hundred thousand years.

so tato cuto ('that [I] disappearing from there'):

That I, disappearing from the Tusita Realm.

idhūpapanno ('was reborn here'):

was arisen in the womb of Queen Mahāmāyā.

55. In *ayaṃ kho me, brāhmaṇā* ('This, O Brahmin, was my [...]', etc., *me* ('my') means by me.

viññā ('knowledge'):

knowledge by means of knowing (/ascertaining).

What does it make known? The past lives (/former existences).

avijjā ('ignorance'):

is called the concealing delusion in terms of not knowing past lives.

***tamo* ('darkness'):**

that is simply called darkness as it is the concealing delusion.

***āloko* ('light'):**

that is simply called light as it makes radiance. And, here, this is the meaning, "the knowledge was attained", the rest are words of praise.

Here is the connection: "this was the knowledge attained by me, [therefore] to me of attained knowledge the ignorance has been destroyed", meaning [so] as [the Fortunate One] was devoid [of it].

Why? Because the knowledge has arisen.

This way (of explanation applies) also for the remaining two words (*tamo* and *āloko*).

56. *yathā taṃ* ('as that' / 'as it is'):

here, *yathā* ('as') means in the sense of a simile. *taṃ* ('it' / 'that'): it is an indeclinable particle.

***appamattassa* ('for [one abiding] diligent/heedful'):**

[means] by one who is with attentive mindfulness.

***ātāpino* ('for [one abiding] ardent'):**

[means] by exerting effort.

***pahitattassa* ('for [one abiding] resolute'):**

The meaning is one carrying [the effort] without expectation from [one's] body

and life. It has been said: “Just as ignorance would be destroyed for one abiding diligent, ardent [and] resolute, for [him] the knowledge would arise, the darkness would be destroyed, the light would arise. Just so is my ignorance destroyed, knowledge has arisen, darkness has been destroyed, light has arisen. There to me [thus] engaging in exertion (*padhāna*) a corresponding fruit has been obtained.

The exegesis of the talk on former existences has been concluded.

VII. THE EXEGESIS OF THE TALK ON THE KNOWLEDGE OF DIVINE EYE (*dibbacakkhuññākathā*)

57. In the talk on passing away and rearising (*cutūpapāta*), how here comes the Pāli (‘the written text’) by virtue of (on account of) the Fortunate One, thus it is said *passāmi pajānāmi* (‘I see, I properly understand’). This is the [only] difference.²²⁶ The remaining [explanation] is just as told in the *Visuddhimagga*.

However, here *viññā* (‘knowledge’) is [called] the knowledge of knowing with divine eye.

avijjā (‘ignorance’):

is the ignorance which conceals the passing away and arising of beings. The rest is just as said [in the main text]. And, as there is no duty of Great Beings to

²²⁶ That is the difference between this text and the *Visuddhimagga* (‘The Path of Purification’).

make resolution [related to] the fulfilled/completed perfections (*pāramī*)²²⁷, indeed right to the extent of directing [their] minds, they recollect various former existences [and] see beings with divine eye. Therefore, whatever meditation method was spoken (explained) there by [such] resolution, that is not meant here.

The exegesis of the talk on the knowledge of divine eye has been concluded.

VIII. THE EXEGESIS OF THE TALK ON THE KNOWLEDGE OF THE DESTRUCTION OF OUTFLOWS

(*āsavakkhayañānakathā*)

58. It should be known that in the third knowledge, *so evaṃ samāhite citte* ('When the mind/thought has been thus equipoised, that [I ...]') is the mind/thought of the fourth meditation, being the basis for insight.

āsavānaṃ khayāñāñāya ('towards the knowledge of the destruction of the outflows'):

means for the knowledge of the arahant-path (*arahattamagga-ñāṇa*). For, the arahant-path is called the destruction of the outflows as it demolishes the outflows; and there (in the text) this is the knowledge accomplished [by such thorough attainment].

²²⁷ There are ten perfections (*pāramī*) that should be perfected by a *bodhisatta* in order to be qualified to become a Buddha, viz.: generosity, virtue, renunciation, wisdom, energy, patience, truth/integrity, determination, loving-kindness, and equanimity.

cittam abhininnāmesim ('I directed the mind towards'):

means directed to the insight-mind (*vipassanā-citta*).

In [the words] such as ***so idam dukkham*** ('this is suffering'), etc. means *ettakam dukkham, na ito bhiyyo* ('this much is suffering, there is no more than this') — penetrating the entire truth of suffering with [its] characteristics and marks, I directly knew, recognized and penetrated truly as it is.

And, the craving that gives rise to that suffering is ***ayam dukkhasamudayo*** ('this is the origination of suffering').

Both of them (suffering and craving) cease having attained that state that [of *Nibbāna*], *Nibbāna* which is the non-existence of them (i.e. suffering and craving) [is said] as ***ayam dukkhanirodho*** ('this is the cessation of suffering').

The meaning should be known thus: "I directly knew, recognized and penetrated truly as it by penetrating with [its] characteristics and marks as ***ayam dukkhanirodhagāminī paṭipadā*** ('this is the path leading to the cessation of suffering'), the noble path leading to that (the cessation of suffering).

59. Pointing out the truths thus according to their characteristics, now [the Fortunate One] said, ***ime āsavā*** ('these are outflows') pointing out in accordance with defilements.

tassa me evaṃ jānato evaṃ passato ('To that me who is knowing thus, seeing thus'):

means to that me who knew thus, who saw thus. [The Fortunate One] discourses

the path ending in highest good (*/summum bonum*) [that he] attained through insight.

***kāmāsavā* ('from sensuality-outflow'):**

means from the outflow of sensuality.

***vimuccittha* ('was liberated'):**

by this [the Fortunate One] shows the moment of fruition (*phala*). For, at the moment of path the mind is being liberated, [and] at the moment of fruition, [the mind] is liberated.

***vimuttasmiṃ [citte] vimuttam iti ñāṇaṃ* ('when [the thought] has been liberated, knowledge [arises]: "it has been liberated"'):**

by this [the Fortunate One] shows the [insight] knowledge of reflection.

***khīṇā jāti* ('birth has been exhausted/destroyed'), etc.**

is the ground of it (the knowledge of reflection). For, by that knowledge the Fortunate One while reflecting directly understood/knew (through supernormal knowledge): "birth has been destroyed", etc.

60. Now, what birth of the Fortunate One has been destroyed, and how did He directly know it?

It is not that His past births/existences have been destroyed, as they were destroyed already in the past; not [even] the future [births], as there was no effort [made by the Fortunate One] towards the future [yet]; not [even] the present [births], as it (that birth) was evident.

Then whatever is the birth consisting of one, four, or five aggregates in the worlds/existences of one, four, or five constituents²²⁸ that would arise because of not having practiced the path, that has been destroyed because of having practiced the path, [and thereby] by entering the reality of non-arising.

He (the Fortunate One) reflected upon when [His] defilements were abandoned by the cultivation of the path. [Then,] recognizing He directly knew that in the absence of the defilements, even the obvious/evident *kamma*²²⁹ is incapable of [causing] rebirth in the future.

61. *vusitaṃ* ('has been lived'):

the meaning is: has been practiced, has been accomplished, has been done, has been abided, has been ended.

***brahmacariyaṃ* ('the spiritual life'):**

means the path of the spiritual life. For, the seven trainees live the life of spiritual life together with a good/virtuous ordinary worldling.

One whose outflows have been exhausted/destroyed (*khīṇāsava*; i.e., the *arahant*) is one whose living has been accomplished. Therefore, the Fortunate

²²⁸ *vokāra* = constituent (*eka-vokāra-bhava*: one-constituent being, i.e. *rūpa*, only as *asaññi*; *catu-vokāra-bhava*: four-constituent being, i.e. the *arūpa-bhava* with the four *nāma-kkhandha*; *pañca-vokāra-bhava*: five-constituent being, i.e. rest of *rūpa-bhava* and *kāma-bhava* with all five *khandha*). (Bhikkhu Ñāṇamoli, *Pali-English Technical Glossary*, (BPS, 1994), 101). See also, Nyāṇatiloka, *Buddhist Dictionary*, (BPS, 2011), 29-30, 45, 66, 145.

²²⁹ The "obvious/evident *kamma*" is *kamma* of which consequences have yet to be experienced.

One directly knew reflecting on His own life of spiritual life that: “the spiritual life has been lived (established).”

***kataṃ karaṇīyaṃ* (‘done is what has to be done’):**

the meaning is that the duties of sixteen types by way of fully understanding, abandoning, realization and development by means of four paths in the four truths have been accomplished. For, the ordinary worldlings, good persons, etc. do that duty. The one whose outflows have been exhausted (*khīṇāsava*; i.e., the *arahant*) is one who has done what has to be done. Therefore, the Fortunate One reflecting on His own duties directly knew “done is what has to be done.”

***nāparaṃ itthattāya* (‘no more for this state of existence’):**

[The Fortunate One] directly knew: “Now for me there is no more expectation of existence, thus [no more expectation] of existence of sixteen duties, of destruction of outflows, or the duty for the development/cultivation of the path.”

Or else, *itthattāya* (‘for this state [of existence]’) means from this existence; “from these characteristics (*evaṃpakāra*) of the flux of the present aggregates²³⁰ there is no more flux of aggregates for me.” However, these five aggregates being fully comprehended remain like uprooted trees.²³¹

²³⁰ Monk Sāraṇa explained in his “Translation of The Discourse to Saṅgārava and the Relevant Commentaries” that “Flux here means the constant change. It is the constant change of the five aggregates of being, namely: body, feelings, perceptions, volitions (intentions), and consciousness.”

²³¹ i.e. the Buddha’s materiality and mentality still exist (or “flow”), but like the trees that have been uprooted will never take root again, the Buddha’s materiality and mentality will not give rise to a new birth.

[The Fortunate One] directly knew that just like the fire without fuel, they (the five aggregates) will cease to burn at the cessation of the last/subsequent [moment of] consciousness [at the end of his life].

62. Now, thus pointing out to the brahmin the realization of the knowledge of the destruction of outflows, included under his reflection, he said: *ayaṃ kho me, brāhmaṇa* ('This indeed is, O brahmin, ... by me'), etc.

Here, *viññā* ('understanding'/'knowledge')

is the understanding that is the knowledge of the arahant-path (*arahantmaggañāṇa-viññā*).

avijjā ('ignorance'/'nescience')

is the ignorance that conceals the Four Truths.

The rest is just as has been explained.

Up to this point, there is the perception of the past by means of the knowledge of previous lives; the perception of the present and the future is by means of divine eye; the [perception of the] entirety of the supramundane virtues is by means of the exhaustion/destruction of the outflows. Thus, in this manner, having put together all the virtues of the Omniscient One by means of the threefold understanding, he pointed out to the brahmin his own dwelling in non-delusion.

The exegesis of the talk on the knowledge of the destruction of outflows has been concluded.

IX. THE EXEGESIS OF THE REASON FOR LIVING IN THE FOREST

(*araññavāsakāraṇa*)

63. When it has been said thus, the brahmin, apparently, thought: “The recluse, Gotama asserts omniscience. But even today, he does not relinquish living in the forest. Is it that he actually have some other thing to do?” Then, the Fortunate One, discerning his disposition (/state of mind), by way of connecting up with this disposition, said: *siyā kho pana te* (‘Now, it could indeed be that you might have’), etc.

There, *siyā kho pana te, brāhmaṇa, evaṃ assa* (‘Now, O brahmin, it could indeed be that it might occur to you’) means: “Sometimes, it might occur to you thus.”

na kho pan’etaṃ brāhmaṇa, evaṃ datṭhabbam (‘Now, O brahmin, this should not be seen thus’):

It should not be seen by you that my resorting to remote dwelling places is on account of not having been freed from greed, etc.

64. Thus, rejecting the lack of a proper reason for resorting to remote dwelling places, and pointing out the reason, he said: *dve kho ahan* (‘I [, properly observing] two’), etc. The meaning there is benefit (*atthavasa*).

Therefore, *dve kho ahaṃ, brāhmaṇa, atthavase* (‘O Brahmin, [properly observing] two benefits, I’): means, that is to say, “O, Brahmin, properly observing two benefits, two reasons”.

atthano ca diṭṭhadhammasukkhavihāraṃ ([My] own pleasant-abiding in the visible phenomenon (present life)):

Here, ‘visible phenomenon’ means personal existence that is directly seen (‘directly present before the eyes’).²³² ‘Pleasant abiding’ means the state of comfort among the four postures.

For, because of even as much as a single activity of defecating or urinating in the forest, all postures come to be comfortable. Therefore, this meaning is to be understood: ‘present-life pleasant abiding’ is ‘pleasant abiding of the present life’.²³³

pacchamañ ca janataṃ anukampamāno (‘and pitying the future generation’):

How do the future generation come to be pitied on account of forest-dwelling? This is because, those clansmen who have gone forth out of faith, seeing the Fortunate One’s forest-dwelling, reflects, “Indeed, even the Fortunate One does not let go of (/give up) the forest dwelling places — he who has nothing at all [left] to be fully known, nothing to be abandoned, nothing to be cultivated, nothing to be directly realized — how much more so we!” So reflecting, they will think: “We should certainly dwell there.”²³⁴ In this way, they will swiftly come to end suffering.²³⁵ In this way, the future generation come to be pitied.

²³² *paccakkha*. Not listed in PTSD. This is, corresponding to Buddhist Skt *pratyakṣa*, means ‘directly perceived’, ‘directly experienced’ (and not indirectly inferred). In Buddhist logic, it refers to direct perception, as opposed to inference (*anumāna*).

²³³ MA 1:129: *diṭṭhadhammassa sukhavihāraṃ diṭṭhadhamma-sukkhavihāraṃ*.

²³⁴ The Pāli sentence is expressed in the passive: *vasitabbaṃ* (‘it should be dwelled [by us]’).

²³⁵ *dukkhass’ antakārā bhavissanti*. Lit: ‘they will become enders of suffering’.

Showing this meaning, he said: “and pitying the future generation” (*pacchimañ ca janataṃ anukampamāno*).²³⁶

The exegesis of the reason for living in the forest has been concluded.

X. THE EXEGESIS OF REJOICING IN THE TEACHING

(*desanānumodanā*)

65. Hearing that, being greatly delighted, the brahmin said: *anukampitarūpā*²³⁷ (**‘pitied in form’**), etc. There, “pitied in form” means “of the pitied type”, “pitied by nature”.

janatā (**‘generation (of people)’**):

A collection of people.

yathā taṃ arahatā sammāsambuddhena (**‘as by the Arahant, the Perfectly Fully Enlightened One’**):

Just as an arahant, perfectly fully enlightened one would pity; in the very same way they are pitied in form.

And moreover, saying thus, greatly rejoicing in the *Dhamma* teaching of the Fortunate One, he said this to the Fortunate One: *abhikkantaṃ bho gotama*,

²³⁶ Cf. *Aṅguttara* I, dukanipāta, bālavagga, 61; *Saṃyutta* II, nidānavagga, kassapasāmyutta, *Jiṇṇa-sutta*, 203.

²³⁷ *-rūpa* is here probably used pleonastically, perhaps also to indicate emphasis. However, since the commentary here proceeds to explain *-rūpa* with *-jātika* and *-sabhāva*, I have rendered it in the literal sense ‘in form’, ‘in appearance’, etc.

abhikkantaṃ bho gotama (‘Excellent Venerable Gotama! Excellent Venerable Gotama!’).

There, the word ‘excellent’ (*abhikkanta*) is seen in reference to waning (*khaya*), the beautiful (*sundara*), the good-looking (*abhirūpa*), deep appreciation (*abbhanumodana*).

For, in [such contexts as] “Venerable Sir, the night has advanced, the first watch has passed”,²³⁸ etc., it is seen with reference to waning (*khaye*).

In [such contexts as] “This is the more excellent and sublime among these four persons”,²³⁹ etc., [it is seen] in reference to the beautiful (*sundare*).

In [such contexts as]:

“Who worships my feet — blazing with power and fame
Shining with excellent colour in all direction?”;²⁴⁰

etc., [it is seen] with reference to good-look (*abhirūpe*).

²³⁸ *abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho*. For this stock passage, cf. *Āṅguttara* VIII. aṭṭhakādinipāta, mahāvagga, *Upasatha-sutta*, 205; *Vinaya*, cūḷavagga, pātimokkhaṭṭhapanakkhandhaka, *Pātimokkhuddesayācanā*, par. 383, 236; *Khuddaka* IV, udāna, soṇavagga, *Upasatha-sutta*, 51, etc.

²³⁹ Cf *Āṅguttara* IV, catukkanipāta, asuravagga, *Potaliya-sutta*, 101.

²⁴⁰ Cf *Khuddaka*, vimānavatthu, purisavimāna, mahārathavagga, *Maṇḍūkadevaputtavimānavatthu*, verse no. 852, 77.

In [such contexts as]: “It is excellent, Venerable Sir! It is excellent, Venerable Sir!”²⁴¹ etc., [it is seen] in reference to the deep appreciation (*abbhanumodane*).

Here, too, it is in reference to deep appreciation. And since it is with reference to deep appreciation, it is therefore to be understood as effectively saying (*ti vuttaṃ hoti*): “Good! Good! Venerable Gotama!”

²⁴¹ Cf *Majjhima* I, majjhimapaṇṇāsa, gahapativagga, *Potaliya-sutta*, 368, & *Upāli-sutta*, 378: *abhikkantaṃ, bhante, abhikkantaṃ, bhante ! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya ...*;
cf. *Dīgha* I, sīlakkhandhavagga, *Sāmaññaphala-sutta*, 85;
Dīgha I, sīlakkhandhavagga, *Poṭṭhapāda-sutta*, 202;
Dīgha III, pāthikavagga, *Siṅgāla-sutta*, 193;
Dīgha I, sīlakkhandhavagga, *Kassapasāhanāda-sutta*, 176;
Saṃyutta IV, saḷāyatanavagga, gāmaṇisaṃyutta, *Caṇḍa-sutta*, 306 & *Tālapuṭa-sutta*, 208;
Aṅguttara I, tikanipāta, ānandavagga, *Ājīvaka-sutta*, 219;
Vinaya, mahāvagga, cammakkhanda, *Soṇakoḷivisaṃvatthu*, 181;
Vinaya, mahāvagga, mahākkhandhaka, *Pabbajjākathā*, 16;
Saṃyutta I, sagāthāvagga, kosalaṃyutta, *Dahara-sutta*, 70;
Vipāyana, cūlavagga, *Saṅghabhedakakkhandhaka*, par. 340, 192;
Saṃyutta II, nidānavagga, nidānaṃyutta, āhāravagga, *Acelaka-sutta*, 21;
Khuddaka, udāna, soṇavagga, *Suppabuddhakuṭṭhi-sutta*, 49;
Vinaya, cūlavagga, senāsana-khandhaka, dutiyabhāṇavāra, *Anāthapiṇḍikavattthu*, 157.

“In fear, in anger, in praising, in haste, in excitement and amazement (*kotūhala-acchare*)²⁴², in laughing, in grieving and in conviction, a wise one should make a repeated utterance.”²⁴³

By means of this characteristic (as in the stanza above), here, it should be understood that owing to clarified conviction (*pasāda*) and owing to praising, this is spoken twice.

66. Or else, *abhikkantaṃ* (‘excellent’):

means surpassing; that is to say: extremely desirable, extremely pleasant, extremely lovely.

There, by one single word of ‘excellent’ (*abhikkanta*) he extols the [*Dhamma*] teaching, [and] by another his own conviction.

For, this is the meaning here: “Excellent, Venerable Gotama, namely the Venerable Gotama’s *Dhamma* teaching. Excellent, namely my conviction owing to the Venerable Gotama’s [*Dhamma*] teaching.”

Or he extols the word of the Fortunate One itself, with reference to a double (*dve dve*) meaning.

Thus it (statement) may be applied as follows: “the word of the Venerable Gotama is excellent as it destroys faults, it is excellent as it promotes the

²⁴² Cf *Vinaya*, vimativinodanī-ṭīkā, *Verañjakaṇḍavaṇṇanā*: *kotūhalacchareti kotūhale acchare ca*.

²⁴³ Cf *Aṅguttara-aṭṭhakathā* II, manoratha-pūraṇī, duka-nipāta-vaṇṇanā, *Adhikaraṇavaggavaṇṇanā*, 105; *Vinaya-aṭṭhakathā* I, *Samanta-pāsādikā*, 170; etc.

acquisition of [excellent] qualities. Likewise, [it is excellent doubly] as it arouses faith, [and] arouses wisdom; as it has [good] meaning, [and] well phrased; as it is clear in terminology, [and] deep in meaning; as it is pleasant to the ears, [and] wins the heart; as it does not elevate oneself, [and] does not disparage others; as it is cooled with compassion, [and] cleansed with wisdom; as it is delightful to listen to, [and] can resist disturbance; as it is pleasant when heard, [and] beneficial when investigated,” etc.²⁴⁴

67. Thereafter, with four similes he (the brahmin) extols the teaching.

There,

nikkujjitaṃ (‘what is turned upside down’):

is [whatever] is kept upside down or turned downwards.

ukkujjeyya (‘one would turn up’):

means one would make upside up.

paṭicchannaṃ (‘what has been hidden’):

covered with grass, leaves, etc.

vivareyya (‘one would reveal’):

means one would make known.

mūlhassa (‘to one who was lost’):

for/to one has been confused in directions.

²⁴⁴ Eighteen qualities of the teaching of the Fortunate One is listed here.

maggam ācikkheyya (‘one would show the way’):

one taking the hands would say “this is the path”.

andhakāre (‘in darkness’):

means in the fourfold darkness: the fourteenth day of the darker half of the month, the midnight, a dense forest cluster/thicket, when [the sky] is covered by clouds.

This is not clear in terminology so far [explained above]. This is the interpretation of the meaning:

“Just as someone would turn up what is turned upside down, thus I who has fallen into a false *Dhamma*, who was turning away from the true *Dhamma*, was raised from [that] false *Dhamma* [by the Fortunate One]. Just as [someone] would reveal what has been hidden, thus the dispensation has been revealed [by the Fortunate One], which was hidden by the jungle of wrong views since the time the dispensation of Kassapa the Fortunate One disappeared. Just as [someone] would show the way to one who was lost, thus I who has followed a false path, a wrong path, was shown the path to heaven and to emancipation [by the Fortunate One]. [And] just as [someone] would hold up an oil lamp in darkness, thus I who has immersed in the darkness of delusion and has not seen the gem-like forms of the Buddha, etc., the lamp of the teaching that destroys the darkness of delusion concealing those forms, was brought to me. As the *Dhamma* has been proclaimed to me in these perspectives by the Venerable Gotama, [I say:] ‘[the Fortunate One] has proclaimed the *Dhamma* through many perspectives.’”

The exegesis of rejoicing in the teaching has been concluded.

XI. THE EXEGESIS OF CONVICTION

(*pasannākāra*)

68. Thus extolling the teaching, expressing [his] conviction with a mind of conviction in the Triple Gem, he said *esāhaṃ* ('this I'), etc. There, *esāhaṃ* means that I.

bhavantam gotamaṃ saraṇaṃ gacchāmi ('I go to the Venerable Gotama for refuge'):

It means: "The Venerable Gotama is my refuge [and] supreme resort, the destroyer of suffering, and the provider of welfare', with this intention I go to the Venerable Gotama for refuge, I follow [him], I serve [him], I attend on [him], or I know²⁴⁵ [and] understand [him to be] thus."

For, those roots [in Pāli language] which have the meaning "going" (*gati*) they too have the meaning "understanding" (*buddhi*). Therefore, it is said that "I go" (*gacchāmi*) means "I know (*jānāmi*), I understand (*bujjhāmi*)."

dhammañ ca bhikkhusaṅghañ ca ('the *Dhamma* and the monk-community'):

Here "*dhamma*"²⁴⁶ means it supports those who have attained the path, who have directly realized the cessation [of suffering], who are practicing in

²⁴⁵ C 3 *evaṃ vā jānāmi*.

²⁴⁶ The word "*dhamma*" derived from the verb *dhāreti* (causative of *dharati* < $\sqrt{dh}$ I 'bear') = causes to hold (in mind); holds, supports, etc.

accordance with the advice, preventing from falling down into the four miserable states.²⁴⁷

According to the meaning, that [*Dhamma*] is the noble path and the *Nibbāna*. For, it is said by the Fortunate One: “Monks! to whatever extent there are *Dhamma*-s which are conditioned, the Noble Eightfold Path is declared as the foremost of them.”²⁴⁸ This is the detail.

[The *Dhamma*] is not only the noble path and the *Nibbāna*, but also the *pariyattidhamma*²⁴⁹ (‘scriptural *Dhamma*’) together with the noble fruitions. For, this is said in the *Chattamāṇavakavimāna* (‘Story of the Heavenly Mansion of the Brahmin Youth Chatta’):

“Freed from lust, freed from craving, sorrowless,
averse to the unconditioned *Dhamma*,
sweet, well-acquainted, well-partitioned,
I approach to this very *Dhamma* for refuge.”²⁵⁰

Here, *rāgavirāga* (‘freed from lust’) is the path. *anejam asokaṃ* (‘freed from craving, sorrowless’) is the fruit. *dhammam asaṅkhatam* (‘the unconditioned *Dhamma*’) is the *Nibbāna*. [And] *appaṭikūlaṃ madhuram imaṃ paṇaṃ*

²⁴⁷ There are four ‘lower worlds’ known as *apāya*, i.e., the animal-world, the ghost-world, the demon-world, and the hell. For details see *Visuddhimagga* XIII, 92 ff.

²⁴⁸ Cf *Aṅguttara* II, catukkanipāta, cakkavagga, *Aggappasāda-sutta*, 34.

²⁴⁹ PTSD, 481: “*pariyattidhamma* that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions.”

²⁵⁰ Cf *Khuddaka*, *vimānavatthu*, *purisavimāna*, *Chattamāṇavakavimānavatthu*, 51.

suvibhattam (‘being averse, sweet, well-acquainted, well-partitioned’) is the aggregates of all *Dhamma* analysed into three baskets (Piṭaka, i.e., Vinaya, Sutta and Abhidhamma).

Saṅgha (‘community’) consists of those who united through the unity of view and ethical alignment.²⁵¹ According to the meaning, it is the gathering of the eight noble persons.²⁵² For, this is said in the *Vimāna* (‘Story of Chatta’):

“And whatever is given bears great fruit they’ve said,
to four pure pairs of persons,
and eight are those people who are seers of the *Dhamma*,
I approach to this very *Saṅgha* for refuge”²⁵³

²⁵¹ See Bhikkhu Bodhi’s translation of “*The Sāmaññaphala Sutta and its Commentaries*” (BPS, 1989), 173:

“United through unity of view and moral discipline” (*diṭṭhisīlasaṅghātena*): they are united in the view stated thus, “he dwells possessing in common (with his companions in the holy life) such a view as noble and emancipating, as leads one who practises in accordance with it to the complete destruction of suffering” (M.48/i.322); and in the moral discipline stated thus, “he dwells possessing in common (with his companions in the holy life) such moral discipline as is unbroken, untorn, unblotched, unmottled, freeing, praised by the wise, unclung to, conducing to concentration” (M.48/i.322). Thus the meaning is: they possess view and moral discipline in common. For wherever noble individuals live, even at a distance, they are unified through the common harmony of their excellent qualities.

²⁵² For details for the eight noble persons see, Nyāṇatiloka, *Buddhist Dictionary*, (BPS, 2011), 23-25.

²⁵³ Cf *Khuddaka*, *vimānavatthu*, *purisavimāna*, *Chattamāṇavakavimānavatthu*, 51.

The *bhikkhusaṅgha* ('monk-community') is the community of monks. To this extent, the brahmin has declared [his] going for the three refuges.²⁵⁴

The exegesis of conviction has been concluded.

XII. THE EXEGESIS OF THE TALK ON GOING FOR REFUGE

(*saraṇagamanakathā*)

69. Now, in order to gain proficiency regarding [the subject of] going for refuge, this method [of exposition] should be understood: (i) the [meaning of] refuge, (ii) the going for refuge, (iii) the one who goes for refuge, (iv) the analysis of going for refuge, (v) the fruit of going for refuge, (vi) the impurity (/defilement), [and] (vii) the breach.

That is to say:

(i) According to the meaning of the word, it is a refuge as it kills (*hiṃsati*).²⁵⁵

The meaning is that it kills [and] destroys fear, dread, suffering, [and] the misery of [rebirth into] an unhappy destiny of those who have gone for refuge.

This is a synonym for the Triple Gem.

²⁵⁴ As noted by PTS: C 2, C 4 *saraṇāgamanāni*. But *Ṭīkā*: “*Tīṇi vatthūni saraṇan ti gamanena tikkhattuṃ gamanena ca tīṇi saraṇagamanāni*.”

²⁵⁵ “Then commentator here derives the word *saraṇa* unetymologically from a rare verb *sarati* meaning “to crush” or “to destroy” rather than from the common and etymologically correct *sarati* meaning “to run”.” (Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 173, footnote 1)

Or else, the Buddha is so called as he kills fear of beings by promoting welfare and by preventing harm. The *Dhamma* is so called as [it kills fear of beings] by helping [them] to cross the desert of existence and by giving [them] consolation. The *Saṅgha* is so called as by doing even small [religious] acts produce in obtaining of abundant fruit [in return]. Therefore, in this way also the Triple Gem is a refuge.

(ii) The going for refuge is a generation of thought (*cittuppāda*²⁵⁶) which, through conviction in and veneration of it (the Triple Gem), is without defilements [and] results in the mode of regarding it (the Triple Gem) as the supreme resort.²⁵⁷

(iii) A being who is endowed with that (generation of thought) is one who goes for refuge. The meaning is one who approaches [the Triple Gem] with the aforementioned generation of thought thus: “these three Gems are the refuge to me, they are [my] supreme resort.”

70. (iv) In the analysis of going for refuge, the going for refuge is twofold: the supramundane and the mundane.

²⁵⁶ Bodhi (1989) translates this as ‘an act of consciousness’ (*The Sāmaññaphala Sutta and its Commentaries*, (BPS, 174)).

²⁵⁷ For the sub-commentarial exposition of this passage see Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 174.

There, the supramundane [going for refuge] is [attained] at the moment of the path by those who have seen the truths,²⁵⁸ through the abolition of the defilements of the going for refuge; in terms of [its] object, it takes *Nibbāna* as [its] object, in terms of [its] duty, it succeeds (*ijjhati*) with reference to the entire Triple Gem.²⁵⁹

The mundane [going for refuge] is [attained] by ordinary worldlings through the elimination of the defilements of the going for refuge; in terms of [its] object, it takes best qualities of the Buddha, etc. as [its] object. According to the meaning, it is the acquisition of faith in the objects [like] the Buddha, etc. And the right view rooted in faith is called “the straightening of view”

²⁵⁸ Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 175, footnote 1: “This refers to the path of stream-entry, when the Four Noble Truths are directly seen and all doubt regarding the Triple Gem is eradicated.”

²⁵⁹ The sub-commentary to this passage is similar to the sub-commentary of the *Sāmaññaphala-sutta*, translated by Bhikkhu Bodhi, *The Sāmaññaphala Sutta and its Commentaries*, (BPS, 1989), 175: “It takes *Nibbāna* as its object”: when this is said, it is indicated that, in denotation, the achievement of the four truths or the knowledge of the path is itself the supramundane going for refuge. For therein, with the achievement of the four truths the defilements of the going for refuge are eradicated by way of the breakthrough of abandonment. The Dhamma as *Nibbāna* accomplishes the going for refuge when it is penetrated by way of the breakthrough of realization, and the Dhamma as the path does so when it is penetrated by way of the breakthrough of development. The excellent qualities of the Buddha which come into range (of the understanding) of disciples accomplish the going for refuge when they are penetrated by way of the breakthrough of full understanding; so too the excellent qualities of the noble Sangha. Thence he says, “it succeeds in regard to the entire Triple Gem.”

(*diṭṭhijjukamma*) among the ten bases of meritorious action (*dasa-puñña-kiriya-vatthu*).²⁶⁰

This [mundane going for refuge] occurs in four parts: by self-surrender (*atta-sanniyyātana*), by accepting [the Triple Gem] as one's supreme resort (*tapparāyaṇatā*) by the acceptance of discipleship/pupilship (*sissabhāvūpagamana*), by homage by prostration (*paṇipāta*).²⁶¹

There, 'self-surrender' is the relinquishing of oneself to the Buddha, etc. expressed thus: "From today onward I surrender myself to the Buddha, to the *Dhamma*, [and] to the *Saṅgha*."

'Accepting [the Triple Gem] as one's supreme resort' is the state of finding one's supreme resort expressed thus: "From today onward the Buddha is my supreme resort, the *Dhamma* is my supreme resort, [and] the *Saṅgha* is my supreme resort. Thus may you know/remember me!"

'The acceptance of pupilship' is the undertaking of pupilship expressed thus: "From today onward I am a pupil of the Buddha, the *Dhamma*, [and] the *Saṅgha*. Thus may you know/remember me!"

²⁶⁰ The ten bases of meritorious action (*dasa-puñña-kiriya-vatthu*) are (i) *dāna* (giving), (ii) *sīla* (morality), (iii) *bhāvanā* (meditation), (iv) *apaciti* (reverence), (v) *veyyāvacca* (service), (vi) *puññānuppadāna* (transference of merit), (vii) *abbhānumodana* (rejoicing in other's merit), (viii) *desanā* (expounding the *Dhamma*), (ix) *savanā* (listening to the *Dhamma*), (x) *diṭṭhujjukamma* (straightening of views).

²⁶¹ See Nyānapoṇika Thera, *The Threefold Refuge*, (BPS Wheel No. 76, 2008), 20-26.

‘Homage by prostration’ is the highest humbleness towards the Buddha, etc. expressed thus: “From today onward I do homage, attend devotedly, show salutation with folded hands, [and] perform respectful duties only towards [those] three objects [of refuge]: the Buddha, etc. Thus may you know/remember me!” For, going for refuge is taken by acting in any of these four ways.

71. Moreover, ‘self-surrender’ may also be understood in this way: “I relinquish myself to the Fortunate One, I relinquish myself to the *Dhamma*, [and] I relinquish myself to the *Saṅgha*. I relinquish [my] life [to them]. My self has been relinquished [to them] indeed. My life has been relinquished [to them] indeed. Until the end of [my] life, I go for refuge to the Buddha. The Buddha is my refuge, [my] shelter, [and my] protection.”

‘The acceptance of pupilship’ may also be seen through [the example] of Mahākassapa’s going for refuge in this way: “I would certainly see the Teacher, the Fortunate One, him I would see! I would see the Well-gone One, the Fortunate One, him I would see! I would see the Perfectly Fully Enlightened One, the Fortunate One, him I would see!”²⁶²

‘Accepting [the Triple Gem] as one’s supreme resort’ may also be understood as the going for refuge of Āḷavaka, etc. in this way:

“That I will wander from village to village, from town to town,

²⁶² Cf. *Samyutta* II, nidānavagga, kassapasamyutta, *Cīvara-sutta*, 220.

venerating the Fully Enlightened One and his well-taught
Dhamma.”²⁶³

‘Homage by prostration’ may also be seen in this way: “Then, the brahmin Brahmāyu arising from the seat, draping the upper robe over one shoulder, falling down with [his] head at the feet of the Fortunate One, and kissed the feet of the Fortunate One with [his] mouth, stroked [them] with [his] hands, and informed [his] name: “I am the brahmin Brahmāyu, Venerable Gotama! I am the brahmin Brahmāyu, Venerable Gotama!”²⁶⁴

72. Now, this [homage by prostration] may be fourfold: being paid towards a relative, being motivated by fear, towards a teacher, and towards those worthy of veneration.

Of them, [refuge] by prostration towards those worthy of veneration constitutes the going for refuge, not the others. For the refuge is taken owing to the highest only, [and] is broken owing to the highest [only].

Therefore, if someone belonging to the Sākya or the Koliya clan venerates thinking, “The Buddha is our relative,” he has not taken refuge in that case. Or, if someone venerates out of fear, thinking, “The recluse Gotama is honoured (/worshipped) by kings and has great power (/influence); if he is not venerated, he may harm me,” he has not taken refuge in that case. Moreover, if someone remembering something that he learnt in the presence of the Fortunate

²⁶³ Cf. *Khuddaka*, suttanipāta, uragavagga, *Ālavaka-sutta*, verse no. 192.

²⁶⁴ Cf. *Majjhima* II, majjhimaṇṇāsa, brāhmaṇavagga, *Brahmāyu-sutta*, 144.

One during the time he was a *bodhisatta* or having learnt [some mundane] instruction after he became a Buddha as,

“Out of wealth, with one portion he may enjoy [at will],
With two portions he should use for business activity,
The forth portion he should save
For times of misfortune.”²⁶⁵

if one venerates [him], thinking, “He is my teacher,” he has not taken refuge in that case. But if someone venerates [the Buddha] thinking, “He is the most worthy of veneration in the world,” only by this one has taken refuge.

73. Thus, if a male or female lay devotee who has taken refuge venerates an ordained relative (/a renunciant) belonging to a different religious tradition (sect), thinking, “He is my relative,” [his] going for refuge is not broken; not to speak of [venerating] one who is not an ordained one (/a renunciant).

Likewise, [the refuge is not broken] if one venerates a king owing to fear, thinking, “If he who is worshipped by the country people is not venerated, he may harm me.” Also, if one venerates even a heretical teacher from whom he has learnt certain craft, thinking “He is my teacher,” [his going for refuge] is not broken.

Thus, the analysis of the going for refuge should be understood.

74. (v) [The fruit of going for refuge should be understood as follows:]

²⁶⁵ Cf. *Dīgha* III, pāthikavagga, *Sīṅgāla-sutta*, 188.

Here, the four fruits of recluseship (*sāmañña-phala*) are the resultant-fruit (*vipāka-phala*)²⁶⁶ of the supramundane going for refuge (i.e. the noble path). The destruction of all suffering is the benefit-fruit (*ānisaṃsa-phala*). For, it is said:

“He who has gone for refuge to the Buddha, the *Dhamma*, and the *Saṅgha*
sees through perfect wisdom the Four Noble Truths.
Suffering, the arising of suffering, and the transcending of suffering,
and the Noble Eightfold Path that leads to the cessation of suffering.
Indeed this refuge is secure, this refuge is the highest,
having relied on this refuge, one is freed from all suffering.”²⁶⁷

Moreover, the benefit-fruit of this [supramundane going for refuge] should be understood by virtue of (on account of) not holding [any conditionings/formations] from the perspective of being (/as) permanent, etc. For, it is said:

“It is impossible (*aṭṭhānam etaṃ anavakāso*), O monks, that a person who has accomplished in [right] view might hold any conditioning from the perspective of being (/as) permanent, ... might hold [any conditioning] from the perspective of being (/as) happiness, ... might hold any phenomenon from the perspective of being (/as) self; ... [it is impossible] that he might deprive [his] mother of

²⁶⁶ Viz. the fruit of stream-entry, the fruit of once-returner, the fruit of non-returner, and the fruit of arahantship.

²⁶⁷ Cf. *Khuddaka*, dhammapada, *Buddhavagga*, verses no. 190-192, 54.

[her] life, ... that he might deprive [his] father of [his] life, ... that he might deprive an arahant of [his] life, ... that with a mind of hatred he might shed the blood of a Tathāgata, ... that he might cause a split in the *Saṅgha*, ... that he might choose another teacher [other than the Buddha]. This case/situation (*thāna*) is not found (= this is impossible).”²⁶⁸

75. But the fruit of the mundane going for refuge is only the accomplishment of a [favourable] existence (*bhava-sampadā*) and the accomplishment of wealth (*bhoga-sampadā*). For, it is said:

“Those who have gone for refuge to the Buddha,
they will not go to the miserable state.
Having abandoned the human body,
they will fill up the order of the gods.”²⁶⁹

Further, it is also said:

“Then, Sakka, the lord of the gods together with eighty-thousand deities approached the Venerable Mahā-Moggallāna ... The Venerable Mahā-Moggallāna said thus to Sakka, the lord of the gods who was standing on one side: ‘It is good, O lord of the gods, to go for refuge to the Buddha. On account of going for refuge to the Buddha, O lord of the gods, here some beings after the breaking up of the body after death, are born into a fortunate destiny, into a

²⁶⁸ Cf. *Aṅguttara*, ekanipāṭa, *Aṭṭhāna*, 26-27; *Majjhima* III, uparipaṇṇāsa, anupadavagga, *Bahudhātuka-sutta*, 65.

²⁶⁹ Cf. *Dīgha* II, mahāvagga, *Mahāsamaya-sutta*, 255; *Saṃyutta* I, sagāthāvagga, devatāsaṃyutta, *Samaya-sutta*, 27.

heavenly world. They surpass the other gods in ten cases (/on ten grounds; on account of ten qualities): in divine/heavenly life-span, in divine/heavenly beauty, in [divine/heavenly] pleasure, in [divine/heavenly] fame, in [divine/heavenly] dominance, in divine/heavenly forms, in [divine/heavenly] sounds, in [divine/heavenly] smells, in [divine/heavenly] tastes, and in [divine/heavenly] tangibles.’’²⁷⁰

This method of interpretation (*naya*) applies in [going for refuge to] the *Dhamma* and the *Saṅgha*. Moreover, the distinctive fruit of going for refuge should be understood by the influence of *Velāmasutta*, etc.²⁷¹ Thus, the fruit of going for refuge should be understood.

76. (vi) [With regard to the impurity (/defilement),] therein, the mundane going for refuge is defiled by ignorance, doubt, false knowledge (/misunderstanding), etc. regarding the three objects [of faith]; [as a result] it is not very luminous, [and] not very pervasive. [But] there is no impurity (/defilement) of the supramundane going for refuge.

(vii) The [breach] of the mundane going for refuge is twofold: blameworthy (*sāvajja*) and blameless (*anavajja*). Therein, it is blameworthy when one self-surrenders, etc. to another teacher, etc.; this has unpleasant (/undesirable) fruits. The blameless occurs at the time of death; because this does not cause karmic

²⁷⁰ Cf. *Samyutta* IV, *saḷāyatanavagga*, *moggallānasamyutta*, *Sakka-sutta*, 274-275.

²⁷¹ Cf. *Aṅguttara* IV, *navakanipāta*, *sīhanādavagga*, *Velāma-sutta*, 392-396. Also see, Susan Elbaum Jootla (2011), *The Message of the Velāma Sutta*, Wheel Publication No. 372, BPS Online Edition.

results, it is fruitless. [But] there is no breach of the supramundane [going for refuge]. For, even in another existence, a noble disciple does not choose another teacher. Thus, the defilement and the breach of the going for refuge should be understood.

77. *upāsakaṃ maṃ bhavaṃ Gotamo dhāretu* ('May the Venerable bear me as a lay devotee'):

The meaning is: "May the Venerable Gotama bear me thus, 'He is a lay devotee (*upāsaka*)'; may [He] know [me thus]."

The exegesis of the talk on going for refuge has been concluded.

XIII. THE ANALYSIS OF THE TALK ON [PROFICIENCY] REGARDING [THE SUBJECT OF] A LAY DEVOTEE (*upāsakavidhi*)

Here, in order to gain proficiency regarding [the subject of] the lay devotee, this miscellany should be understood: (i) Who is a lay devotee? (ii) Why is he called "a lay devotee"? (iii) What is his virtue (/ethical alignment; moral discipline)? (iv) What is [his] livelihood? (v) What is [his] failure? (vi) What is [his] success (/accomplishment; attainment)?

78. (i) Therein, Who is a lay devotee?

Any householder [who has gone for refuge]. For, it is said: "Mahānāma! when one has gone for refuge to the Buddha, has gone for refuge to the *Dhamma*,

[and] has gone for refuge to the *Saṅgha*, to this extent, Mahānāma, one is a lay devotee.”²⁷²

(ii) Why is he called “a lay devotee”?

Because he has followed (*upāsanato*) the Triple Gem. For, he follows the Buddha, the *Dhamma*, and the *Saṅgha*—thus he is a lay devotee.²⁷³

(iii) What is his virtue (/ethical alignment; moral discipline)?

The five abstinences. As it is said: “Mahānāma! when a lay devotee has abstained from taking of life (/killing), from taking what is not given (/stealing), from sexual misconduct (/unchastity), from false speech (/lying), [and] from fermented and distilled intoxicants which are the basis for slackness/heedlessness, to this extent, Mahānāma, a lay devotee is virtuous.”²⁷⁴

(iv) What is [his] livelihood?

Having abandoned five kinds of wrong trade, he makes [his] livelihood righteously [and] impartially. For, this is said by the Fortunate One: “Monks, these five trades should not be done by a lay devotee. What five? Trading in weapons, trading in living beings, trading in meat, trading in intoxicants, and

²⁷² Cf. *Āṅguttara* III, aṭṭhakādinipāṭa, gahapativagga, *Mahānāma-sutta*, 220. Also cf. *Saṃyutta* V, mahāvagga, sotāpattisaṃyutta, *Mahānāma-sutta*, 395.

²⁷³ The PTSD derives the term *upāsaka* (‘a devout or faithful layman, a lay devotee’) from the verb *upāsati* (‘to sit close by,’ ‘to go after, attend, follow, serve, honour, worship’) and *upāsana* (‘attendance, service, honour’).

²⁷⁴ Cf. *Āṅguttara* III, aṭṭhakādinipāṭa, gahapativagga, *Mahānāma-sutta*, 220. Also cf. *Saṃyutta* V, mahāvagga, sotāpattisaṃyutta, *Mahānāma-sutta*, 395.

trading in poisons. Monks, these are the five trades which should not be done by a lay devotee.”²⁷⁵

(v) What is [his] failure?

Failure in his ethical alignment (/virtue; moral discipline) and in his livelihood, this is his failure. Moreover, it should be understood as that by which he becomes an outcaste (*caṇḍāla*), tainted (/stained) and inferior, that too is his failure. According to the meaning, they are five qualities, such as lack of faith, etc. As it is said: “Monks, a lay devotee who is endowed with five qualities is an outcaste lay devotee, a tainted lay devotee, an inferior lay devotee. What five? He lacks faith; he is unvirtuous (/immoral); he believes in superstitious omens; he relies on omens [but] not on *kamma*; and he seeks for persons to be offered presents outside of here (i.e., outside the dispensation of the Buddha) and give [his] priority here.”²⁷⁶

(vi) What is [his] success?

Success in his ethical alignment (/virtue; moral discipline) and success in his livelihood, [this is his] success. And those are the five qualities, [such as faith, etc.] which make him a gem, etc. As it is said: “Monks, a lay devotee who is endowed with five qualities is a gemlike lay devotee, a red lotuslike lay devotee, and a white lotuslike lay devotee. What five? He has faith; he is virtuous; he does not believe in superstitious omens; he relies on *kamma* [but] on omens;

²⁷⁵ Cf. *Aṅguttara* III, pañcakanipāta, upāsakavagga, *Vaṇijjā-sutta*, 208.

²⁷⁶ Cf. *Aṅguttara* III, pañcakanipāta, upāsakavagga, *Caṇḍāla-sutta*, 206.

and he does not seek for persons to be offered presents outside of here (i.e., outside the dispensation of the Buddha) and give [his] priority here.”²⁷⁷

79. *ajjatagge* (‘from today onwards’):

Here, this word *agga* is seen in the following senses: “beginning” (*ādi*), “the highest point” (*koṭi*), “division” (*koṭṭhāsa*) and “the excellent” (*seṭṭha*).

In: “from today onwards, Good Doorkeeper, I close my door to the Nigaṇṭhas and Nigaṇṭhīs” (*ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ*),²⁷⁸ etc., it is seen in the sense of “beginning” (*ādi*).

In: “one could touch that finger-tip with that very finger-tip” (*ten’ eva aṅgulaggena taṃ aṅgulaggaṃ parāmasseya*),²⁷⁹ “hip-top (lap)” (*ucchaggaṃ*), “the bamboo-top” (*veḷaggaṃ*), etc., it is in the sense of “the highest point” (*koṭi*).

In: “O monks, I permit to distribute by/according to *vihāra* or to *pariveṇa*” (*anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetuṃ*),²⁸⁰ etc., it is in the sense of “division” (*koṭṭhāsa*).

In: “O monks, to the extent that there are sentient beings, whether footless, [with two feet, with four feet (*dvipadā vā catuppadā vā*)], ... the Tathāgata is declared as the foremost among them” (*yāvatā, bhikkhave, sattā apadā vā, ... pe ...*

²⁷⁷ Cf. *Aṅguttara* III, pañcakanipāta, upāsakavagga, *Caṇḍāla-sutta*, 206.

²⁷⁸ Cf. *Majjhima* I, majjhimaapaṇṇāsa, gahapativagga, *Upāli-sutta*, 380.

²⁷⁹ Cf. *Abhidhamma*, kathāvatthu, pañcamavagga, *Paccuppannañāṇakathā*, V. 9, 315.

²⁸⁰ Cf. *Vinaya*, cūlavagga, senāsanakkhandhaka, *Senāsanaggāhāpakasammuti*, 167. (Note: *X-aggena* in this sense is used as an indeclinable).

tathāgato tesam aggam akkhāyati),²⁸¹ etc., it is in the sense of “the excellent” (*seṭṭha*).²⁸²

But here, it should be seen in the sense of “beginning”. Therefore, the meaning of “*ajjatagge*” here should be understood thus in the sense: “taking (/with) that which is today (the “today-ness” *ajjhatā*)²⁸³ as the beginning” (*ajjатам ādim katvā*). “That which is today (*ajjhatā*)” means “the (state of) being today” (*ajja-bhāva*).

There is a variant reading (*pāṭha*): “*ajjadagge*”. The syllable, “*da*” (*da-kāra*), serves as an euphonic conjunction, to give the meaning: “taking *ajja* (today) as the *agga* (beginning)”.

***pāṇupetaṃ* (‘until life-end’):**

Possessed/endowed with breath.

“So long as my life continues, for that long may the Venerable Gotama hold/bear me [and] know me as a *kappiyakāraka* (‘a steward’),²⁸⁴ as a lay devotee who has gone for refuge by virtue of threefold going for refuge [and]

²⁸¹ Cf. *Aṅguttara* V, dasakanipāṭa, nāthavagga, *Appamāda-sutta*, 21.

²⁸² Cf. *Aṅguttaranikāya-aṭṭhakathā*, ekanipāṭa, XIV. Etadaggavagga:

etadaggesu paṭhamavaggassa paṭhame etadagganti etaṃ aggaṃ | ettha ca ayaṃ aggasaddo ādikoṭikoṭṭhāsaseṭṭhesu dissati | “ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ” ti ādīsu hi ādimhi dissati | “teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya”, “ucchaggaṃ veḷaggaṃ” ti ādīsu koṭṭiyaṃ | ... “anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetuṃ” ti ādīsu koṭṭhāse | “yāvata, bhikkhave, satta apadā vā ... pe ... tathāgato tesam aggamakkhāyatīti ādīsu seṭṭhe |

²⁸³ *ajjataṃ* is acc,f,sg, of *ajjatā*.

²⁸⁴ PTSD: “one who makes it befitting”, i.e. who by offering anything to a *bhikkhu*, makes it legally acceptable.

devoid of another teacher. For, even if someone would to cut off my head with a sharp sword, I would not say, ‘the Buddha is not the Buddha, the *Dhamma* is not the *Dhamma*, or the *Saṅgha* is not the *Saṅgha*.’” Thus having gone for refuge by self-surrender, and having invited with four requisites, having arose from the seat, having saluted the Fortunate One, having circumambulated thrice, he went away.

The exegesis of the talk on [proficiency] regarding [the subject of] a lay devotee has been concluded.

The exegesis of the Discourse on Fear-dread has been concluded.

Appendix

4. *Bhayabheravasuttavaṇṇanā* [16¹⁵]

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4.

[*Bhayabheravasuttavaṇṇanā*]

1. [16¹⁵] *Evam me sutaṃ* ti Bhayabheravasuttaṃ. Tatrāyaṃ anupubbapadavaṇṇanā: *Athā* ti avicchedatthe nipāto, *Kho* ti avadhāraṇatthe. Bhagavato Sāvatthiyaṃ vihāre avicchinne yevā ti vuttaṃ hoti. *Jānussoni* ti, n' etaṃ tassa mātāpitūhi kataṃ nāmaṃ, api ca kho ṭhānantarapaṭilābhaladdhaṃ. Jānussoniṭṭhānaṃ kira nāma' etaṃ purohitaṭṭhānaṃ. Taṃ tassa raññā dinnāṃ. Tasmā Jānussoni ti vuccati. Brahmaṇaṃ aṇaṭi ti *brāhmaṇo*. Mante sajjhāyati ti attho. Idam eva hi jātibrāhmaṇānaṃ niruttivacanaṃ. Ariyā pana bāhitapāpattā brāhmaṇā ti vuccanti. *Yena Bhagavā ten' upasaṅkamī* ti, *yenā* ti bhummatthe karaṇavacanaṃ. Tasmā yattha Bhagavā tattha upasaṅkamī ti evam ettha attho daṭṭhabbo. Yena vā karaṇena Bhagavā devamanussehi upasaṅkamitabbo, tena karaṇena upasaṅkamī ti evam p' ettha attho daṭṭhabbo. Kena karaṇena Bhagavā upasaṅkamitabbo ti?⁴ Nānappakāra - guṇavisesādhigamādhippāyena,

⁴ C 1, C 2, C 4 *omī* ti.

sādupalūpabhogādhippāyena dvijagaṇehi niccaphalita-mahārukko viya. Upasaṅkamī ti ca gato ti vuttaṇ hoti.

2. [16¹⁶] *Upasaṅkamitvā* ti upasaṅkamanapariyosānādipanaṇ. Atha vā evaṇ gato tato āsannataraṇ ṭhānaṇ Bhagavatā samīpasaṅkhātaṇ gantvā ti pi vuttaṇ hoti. *Bhagavatā saddhiṇ sammodī* ti yathā khamanīyādini pucchanto Bhagavatena, evaṇ so pi bhagavatā saddhiṇ samappavattamodo ahosi, sītodakaṇ viya uṇhodakena sammoditaṇ ekībhāvaṇ agamāsi. Yāya ca, kacci te bho Gotama khamanīyaṇ, kacci yāpanīyaṇ, kacci bho Gotamassa Gotamasāvakaṇaṇ ca appābādhaṇ appātaṅkaṇ lahuṭṭhānaṇ balaṇ phāsuvihāro¹ ti ādikāya kathāya sammodi, taṇ, pītipāmojjasaṅkhātasammodajananato sammodituṇ yuttabhāvato ca sammodanīyaṇ, atthabyañjanamadhuratāya suciram pi kālaṇ sāretuṇ niraṇṭaraṇ pavattetuṇ araharūpato saritabbabhāvato ca sārāṇiyaṇ; sūyamānasukhato ca *sammodanīyaṇ*, anussariyamānasukhato *sārāṇīyaṇ*; tathā byañjanaparisuddhatāya sammodanīyaṇ, atthaparisuddhatāya sārāṇiyaṇ ti evaṇ anekehi pariyāyehi *sammodanīyaṇ kathaṇ sārāṇīyaṇ*. *Vūṭisāretvā* ti² pariyosāpetvā niṭṭhapetvā. Yen' atthena āgato taṇ pucchitukāmo *ekam antaṇ nisīdi*.

3. [16¹⁸] *Ekam antaṇ* ti bhāvanapuṇṣakaniddeso. “Visamaṇ candimasuriyā parivattanti” ti (A. ii. 74) ādisu viya. Tasmā yathānisinno ekamante nisinno hoti, tathā nisīdi ti evam ettha attho daṭṭhabbo. Bhummatthe vā etaṇ upayogavacanaṇ. *Nisīdi* ti upāvisi. Paṇḍitā hi purisā garuṭṭhāniyaṇ upasaṅkamitvā āsanakusalatāya ekam antaṇ nisīdanti, ayaṇ ca nesaṇ aññatara, tasmā ekam antaṇ nisīdi.

4. Kathaṇ nisinno pana ekam antaṇ nisinno hoti ti? Cha nisajjādose vajjetvā. Seyyathidaṇ: atidūram accāsaṇaṇ, uparivātam unnatappadesaṇ, atisammukham atipacchā ti. Atidūre nisinno hi³ sace kathetukāmo hoti, uccāsaddena kathetabbaṇ hoti. Accāsaṇe nisinno saṅghaṭṭanaṇ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadesaṇ nisinno agāraṇ pakāseti. Atisammukhā nisinno, sace

¹ C 1; C 2, C 4 phāsuvihāraṇ ti.

² C 3 omits ti.

³ C 1, C 4 pi.

daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno, sace daṭṭhukāmo hoti gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayam pi ete cha nisajjādose vajjetvā nisīdi. Tena vuttaṃ: *Ekam antaṃ nisīdā* ti.

5. [16²⁰] *Ye' me ti ye ime. Kulaputtā* ti, duvidhā kulaputtā: jātikulaputtā, ācārakulaputtā ca. Tattha, “Tena kho pana samayena Raṭṭhapālo nāma kulaputto tasmiṃ yeva Thullakoṭṭhite aggakulikassa putto” ti (M. ii. 55) evaṃ āgatā uccākulappasūtā jātikulaputtā nāma. “Ye¹ te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā” ti (M. i. 32) evaṃ āgatā pana yattha katthaci kule pasūtā pi ācārasampannā ācārakulaputtā nāma. Idha pana dvīhi pi kāraṇehi kulaputtā yeva.

6. [16²¹] *Saddhā* ti saddhāya. *Agārasmā* ti agārato. *Anagāriyaṃ* ti pabbajjaṃ bhikkhubhāvaṃ ca. Pabbajjā pi hi, n' atth' ettha agāriyaṃ ti anagāriyā. Agārassa hitaṃ kasigorakkhādi kammaṃ ettha n' atthi ti attho. Bhikkhu pi, n' atth' assa agāraṃ ti anagāro. Anagārassa bhāvo anagāriyaṃ. *Pabbajitā* ti upagatā. Evaṃ sabbathā pi anagāriyasaṅkhātāṃ pabbajjaṃ bhikkhubhāvaṃ ca upagatā ti vuttaṃ hoti.

7. [16²²] *Pubbaṅgamo* ti purato gāmī, nāyako. *Bahukāro* ti hitakiriyaṃ bahūpakāro. *Bhavaṃ tesāṃ Gotamo samādapetā* ti, te kulaputte bhavaṃ Gotamo adhisilādini gāhetā sikkhāpetā. *Sā janatā* ti so janasaṃmūho. *Ditṭhānugatiṃ āpajjati* ti dassanānugatiṃ paṭipajjati. Yandiṭṭhiko bhavaṃ Gotamo, yaṅkhanthiko yaṅruciko, te pi² tandiṭṭhikā honti, taṅkhanthikā taṅrucikā ti attho.

8. Kasmā panāyaṃ evaṃ āhā ti? Esa kira pubbe aneke kulaputte agāramajjhe vasante devaputte viya pañcahi kāmagaṇehi paricāriyamāne³ anto ca bahi ca suvaṇṇavihitārakkhe disvā, te aparena samayena Bhagavato madhurassaraṇaṃ dhammaḍḍesaṇaṃ sutvā saddhāya gharā nikkhamma pabbajitvā ghāsaḍḍhaṇaparamatāya santuṭṭhe ārañṇakesu senāsanesu kenaci arakkhiyamāne pi, anussāṅkitāparisaṅkīte

¹ M. text Ye pana te.

² C 1, C 2, C 4 pana.

³ C 3 paricāriyamāne.

haṭṭhapahaṭṭhe udaggudagge addasa. Disvā ca, imesaṃ kulaputtānaṃ ayaṃ phāsuvihāro kaṃ nissāya uppanno ti cintento, samaṇaṃ Gotamaṃ ti Bhagavati pasādaṃ alathā. So taṃ pasādaṃ nivedetuṃ Bhagavato santikaṃ āgato; tasmā evaṃ āha.

9. [16²⁴] Ath' assa Bhagavā taṃ vacanaṃ sampaticchanto abbhanumodanto ca, *evam etaṃ, brāhmaṇā* ti ādim āha. Vacanasampaticchanānumodanatto yeva hi ettha ayaṃ evaṃ ti nipāto. *Mamaṃ uddissa* ti maṃ uddissa. *Saddhā* ti sad-dhāya eva "Na iṇaṭṭhā,¹ na bhayaṭṭhā" ti (It. 89) ādini sandhāy' āha. Īdisānaṃ yeva hi Bhagavā pubbaṅgamo, na itaresaṃ.

10. [16²⁹] *Durabhisambhavāni hī* ti sambhavituṃ dukkhāni, dussahāni. Na sakkā appesakkhehi ajjhogāhituṃ ti vuttaṃ hoti. *Araññe-vanapatthānī* ti araṇṇāni ca vanapatthāni ca. Tattha kiṃ cāpi Abhidhamme nippariyāyena, "Nikkhamitvā bahi indakhilā sabbam etaṃ araṇṇānaṃ" ti (Vbh. 251) vuttaṃ, tathā pi yaṃ taṃ, "Pañcadhanusatikaṃ pacchimaṃ" ti (Vin. iv. 183) āraṇṇakaṅga-nipphādakaṃ² senāsanaṃ vuttaṃ, tad eva adhippetan ti veditabbaṃ. *Vanapatthanaṃ* ti gāman-taṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yattha na kaṣīyati, na vapiyati. Vuttaṃ c' etaṃ: "Vanapatthanaṃ ti dūrānam etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti vanasaṇḍānam etaṃ senāsanaṃ—pe—Vanapatthanaṃ ti bhiṃsanakānam etaṃ . . . Vanapatthanaṃ ti salomahaṃsānam etaṃ . . . Vanapatthanaṃ ti pariyantānam etaṃ . . . Vanapatthanaṃ ti na manussūpacārānam etaṃ senāsanaṃ adhivacanaṃ" ti (Vbh. 251). Ettha ca pariyantānaṃ ti imam ekaṃ pariyāyaṃ ṭhapetvā sesapariyāyehi vanapatthāni veditab-bāni. *Pantāni* ti pariyantāni, atidūrāni.

11. [16³⁰] *Dukkaraṃ pavivekaṃ* ti kāyavivekaṃ dukkaraṃ. *Durabhiraṃ* ti abhiraṃti na sukhaṃ. *Ekatte* ti ekibhāve. Kiṃ dasseti? Kāyaviveke kate pi tattha cittaṃ abhiraṃāpetuṃ dukkaraṃ, dvayaṃ dvayāramo hi ayaṃ loko ti.

¹ It ought to be iṇaṭṭhā and bhayaṭṭhā (Sanskrit ṛiṇārtāḥ and bhayārtāḥ), and is so in B.

² See Visu. i. 72.

12. [16³¹] *Haranti maññe* ti haranti viya ghasanti viya. *Mano* ti manañ. *Samādhij alabhamānassā* ti upacārasamādhij vā appanāsamādhij vā alabhantassa. Kiñ dasseti? Īdisassa bhikkhuno tiṇa-paṇṇa-migādisaddehi vividhehi ca bhiṇsanakehi vanāni cittaṇ vikkhipanti maññe ti. Sabbaṇ brāhmaṇo saddhāya¹ pabbajitānaṇ kulaputtānaṇ araṇṇavāsena vimhito āha.

13. [17¹] Ath' assa Bhagavā purimanayen' eva, *evam etay*, *brāhmaṇā* ti ādihi taṇ vacanaṇ sampaṭicchitvā abbhanumoditvā ca, yasmā solasasu ṭhānesu ārammaṇapariggaharhitānaṇ yeva tādisāni senāsanāni durabhisambhavāni, na tesu ārammaṇesu pariggahayuttānaṇ, attanā² ca bodhisatto samāno tādiso ahosi, tasmā attano tādisānaṇ senāsanānaṇ durabhisambhavataṇ dassetuṇ, *mayham pi kho* ti ādim āha. Tattha *pubbe va sambodhā* ti sambodhato pubbe va. Ariyamaggappavattito³ aparabhāge yevā ti vuttaṇ hoti. *Anabhisambuddhassā* ti appaṭividdhacatusaccassa. *Bodhisattass' eva sato* ti bujjanakasattass' eva, sammāsambodhiṇ adhigantaṇ arahantass' eva sato. Bodhiyā vā sattass' eva laggass' eva sato. Dipaṇkarassa hi Bhagavato pādamūle aṭṭhadhamma-samodhānena abhinīhārasamiddhito pabbhuti Tathāgato Bodhiyaṇ satto, laggo, pattabbā esā⁴ mayā ti tadadhigamāya parakkamaṇ amuñcanto yeva āgato, tasmā Bodhisatto ti vuccati.

14. [17¹¹] *Tassa mayhan* ti tassa evaṇ bodhisattass' eva sato mayhaṇ. *Ye kho keci samanā vā brāhmaṇā vā* ti ye keci pabbajjūpagatā vā bhovādino vā. *Aparisuddhakāyakamantā* ti aparisuddhena pāṇātipātādinā kāyakammante na samannāgatā. *Aparisuddhakāyakammantasandosahetū* ti aparisuddhassa kāyakammantasañkhātassa attano dosassa hetu. *Aparisuddhakāyakammantassa kāraṇā* ti vuttaṇ hoti. *Have* ti ekaṇsavacane nipāto. *Akusalan* ti sāvajjaṇ akkhemaṇ ca. *Bhayabheravan* ti bhayaṇ ca bheravaṇ ca. Cittutrasassa ca bhayānakārammaṇassa c' etaṇ adhivacanaṇ.

¹ C 3 saddhāpabbajitānaṇ.

² C 1, C 2, C 4 attānaṇ ca.

³ C 3 °ppattito.

⁴ C 3 mayā esā ti.

Tattha bhayaṇ sāvajjaṭṭhena akusalaṇ, bheravaṇ akkhematṭhenā ti veditabbaṇ. *Avhayanti* ti pakkosanti.

15. Kathaṇ? Te hi pāṇātipātādini katvā, mayaṇ ayuttam akamha, sace no te jāneyyunaṇ yesaṇ aparajjhimha, idāni anubandhitvā anayavyasanaṇ āpādeyyun ti araṇṇaṇ pavisitvā gacchantare vā gumbantare vā nisīdanti. Te appamattakam pi tinasaddaṇ vā paṇṇasaddaṇ vā sutvā, idāni 'mha naṭṭhā ti tasanti, vittasanti, āgantvā parehi parivāritā viya baddhā vadhitā viya ca honti. Evaṇ taṇ bhayaabheravaṇ attani samāropanaṭṭhena avhayanti, pakkosanti.

16. [17¹⁵] *Na kho paṇāhaṇ — pe — paṭisevāmī* ti, ahaṇ kho pana aparisuddhakāyakammanto hutvā araṇṇe vana-patthāni pantāni senāsanāni na paṭisevāmi. *Ye hi vo* ti ettha *vo* ti nipātamattaṇ. *Ariyā* vuccanti Buddhā ca Buddhasāvaka ca. *Parisuddhakāyakammantā* ti idisā hutvā. *Ahaṇ tesāṇ aṇṇatamo* ti tesāṇ amhi eko, aṇṇataro. Bodhisatto hi gahaṭṭho pi pabbajito pi parisuddhakāyakammanto va hoti. *Bhīyyo* ti atirekatthe nipāto. *Pallomaṇ* ti pannalomattaṇ. *Khemaṇ*, sotthibhāvaṇ ti attho. *Āpādin* ti āpajjiṇ. Atirekaṇ sotthibhāvaṇ, atirekena vā sotthibhāvam āpajjin ti vuttaṇ hoti. *Araṇṇe viharāyā* ti araṇṇe viharatthāya.

Kāyakammantavāraṇakathā niṭṭhitā.

17. [17²³] *Esa nayo sabbattha*. Ayaṇ pana viseso: Vacīkammantavāre tāva *aparisuddhavacīkammantā* ti aparisuddhena musāvādādinaṇ vacīkammantena¹ samannāgatā. Te kathaṇ bhayaabheravaṇ avhayanti? Te musāvādena parassa atthaṇ bhaṇṇitvā, piṇṇāvacāya mittabhedāṇ katvā, pharusāvācāya paresaṇ parisamajjhe mammāni bhinditvā tuditvā, niratthakavācāya paraputtānaṇ² kammante vā nāsetvā, mayaṇ ayuttam akamha, sace pana te jāneyyunaṇ yesaṇ aparajjhimha, idāni anubandhitvā anayavyasanaṇ pāpeyyun ti araṇṇaṇ pavisitvā gacchantare vā gumbantare vā nisīdanti. Te appamattakam pi tinasaddaṇ vā paṇṇasaddaṇ vā sutvā idāni 'mha naṭṭhā ti tasanti, vittasanti, āgantvā parehi parivāritā viya baddhā viya vadhitā viya ca honti. Evaṇ taṇ

¹ C 1 'kammena.

² C 3 parasattānaṇ.

bhayabheravaṇ attani samāropanaṭṭhena avhayanti, pakko-santi.

18. [17²³] Manokammantavāre *aparissuddhamanokammantā* ti aparissuddhena abhiṇṇhādīnā manokammantena samannā-gatā. Te kathaṇ bhayabheravaṇ avhayanti? Te paresaṇ rakkhitaḡopitesu bhaṇḡdesu abhiṇṇhāvisamalobhaṇ uppādetvā, parassa kujjhivā, paraputte micchādassanaṇ gahāpetvā, mayaṇ ayuṭṭam akamha — pe — attani samāropanaṭṭhena avhayanti, pakkosanti.

19. [17²⁴] Ājivavāre, *aparissuddhājīvā* ti aparissuddhena vejjakamma¹-dūtakamma-vaḡḡhippayogādīnā ekaviṣati-ane-sanābhedenā ājivena samannāgatā. Te kathaṇ bhayabhera-vaṇ avhayanti? Te evaṇ jīvikaṇ kappetvā suṇanti: Sāsana-sodhakā kira teṇṇakā bhikkhū sāsanaṇ sodhetuṇ nikkhantaṇ, ajja vā sve vā idha āgamissanti ti araṇṇaṇ pavisitvā gacchan-tare vā—pe—tasanti, vittasanti, tehi āgantvā parivāretvā gahitā viya, odātavattḡhāni nivāsītā viya ca honti. Sesaṇ tādīsam eva.

20. [17³²] Ito paraṇ *abhiṇṇhālū* ti ādisu kiṇ cāpi abhiṇṇhā-byāpadā manokammantasaṇgahītā, tathā pi nīvaraṇavasena puna vuttā ti veditabbā. Tattha *abhiṇṇhālū* ti parabhaṇḡdāni abhiṇṇhāyanasilā. *Kāmesu tibbarāḡā* ti vatthukāmesu baha-lakilesarāḡā. Te kathaṇ bhayabheravaṇ avhayanti? Te avavatthitārammaṇā honti. Tesāṇ avavatthitārammaṇā-naṇ araṇṇe viharantānaṇ divā dīṭṭhaṇ rattīṇ bhayabheravaṇ hutvā upaṭṭhāti. Te akusalacittā appamattakena pi tasanti, rajjuṇ vā lataṇ vā disvā sappasaṇṇīno honti, khāṇuṇ disvā yakkhasaṇṇīno, thalaṇ vā pabbataṇ vā disvā hatthisaṇṇīno, sappādīhi anayavyasanaṇ āpādītā viya honti ti. Sesaṇ tādīsam eva.

21. [18⁴] *Byāpannacittā* ti pakatibhāvavijahanena vipan-nacittā. Kilesānugataṇ hi cittaṇ pakatibhāvaṇ vijahati, purāṇabhattabyaṇjanaṇ viya pūtikaṇ hoti. *Paduṭṭhamana-saṇkappā* ti paduṭṭhacittasaṇkappā. Abhaddakena paresaṇ anattḡhajanakena cittasaṇkappena samannāgatā ti vuttaṇ hoti. Te kathaṇ bhayabheravaṇ avhayanti? Bhayabhera-

¹ C 2, C 4 vejjakammena dūtakammena.

vavhānaṃ ito pabhūti abhijjhāluvāre vuttanāyena' eva vedittabbaṃ. Yattha pana viseso bhavissati tattha vakkhāma. *Nu kho panāhaṃ byāpannacitto* ti ettha pana mettacitto ahaṃ hitacitto ti dasseti. Īdisā hi Bodhisattā honti ti. Evaṃ sabbattha vuttadosapaṭipakkhavasena Bodhisattagaṇā vaṇṇetabbā.

22. [18¹⁴] *Thīnamiddhapariyutthiā* ti cittagelaṇṇabhūtena thīnena, sesanāmakāyagelaṇṇabhūtena middhena ca pariyuṭṭhitā. Abhibhūta, gahitā ti vuttaṃ hoti. Te niddābahulā honti.

23. [18²³] *Uddhatā* ti uddhaccapakatikā, vipphandamānacittā. Uddhaccena hi ekārammaṇe cittaṃ vipphandati, dhajayatṭhiyaṃ vātena paṭākā viya. *Avūpasantacittā* ti anibbutacittā. Idha kukkuccaṃ gahetuṃ vaṭṭati.

24. [18³²] *Kaṇkhī vecikicchī* ti ettha ekam ev' idaṃ pañcaṃ nīvaraṇaṃ; kin nu kho idan ti ārammaṇaṃ kaṇkhanato kaṇkhā, idam ev' idan ti nicchetuṃ asamatthabhāvato vicikicchā ti vuccati. Tena samannāgatā samaṇabrāhmaṇā kaṇkhī vecikicchī ti vuttā.

25. [19³] *Attukkaysakā paravambhī* ti, ye attānaṃ ukkaṇṇenti, ukkhipanti, ucce ṭhāne ṭhapenti, paraṇ ca vambhenti garahanti nindanti, nice ṭhane ṭhapenti, tesam etaṃ adhivacanaṃ. Te kathaṃ bhayaḥheravaṃ avhayanti? Te parehi, asuko ca kira asuko ca attānaṃ ukkaṇṇenti amhe garahanti, dāse viya karonti gaṇhatha ne ti anubaddhā palāyitvā araṇṇaṃ pavisitvā gacchantare vā ti kāyakammantasadisāṃ vitthāretabbaṃ.

26. [19¹²] *Chambhī* ti kāyatthambhana-lomaṇṇasaṇākārena¹ chambhena samannāgatā. *Bhīrukaṇṭhikā* ti bhīrukapatikā.² Gāmadāraṇṇā viya bhayaḥbahulā. Asūrā kātārā ti vuttaṃ hoti.

27. [19²¹] *Lābhasakkārasīlokaṃ* ti ettha labbhati ti *lābho*. Catunnaṃ paccayānam etaṃ adhivacanaṃ. *Sakkāro* ti suṇḍarākāro. Paccayā eva hi paṇitapaṇitā suṇḍarasuṇḍarā abhisāṇkharitvā katā sakkāro ti vuccanti; yā ca parehi attano gāravakiriya, pupphādīhi vā pūjā. *Sīloko* ti vaṇṇabhaṇaṇaṃ.

¹ C 3 °lomaṇṇasaṇakarena. ² C 1, C 2, C 4 bhīrupatikā.

Etaṇ lābhaṇ ca sakkāraṇ ca silokaṇ ca lābhasakkārasilokaṇ. *Nikāmayamānā* ti patthayamānā. Bhayavhāna¹ abhiijhā-luvārasadisam eva. Tadattadipakaṇ pan' ettha Piyagā-mikavatthuṇ kathenti.

28. Eko kira Piyagāmiko nāma bhikkhu samādinnaḍḍu-taṇṇānaṇ bhikkhūnaṇ lābhaṇ disvā, aham pi dhutaṇṇaṇ samā-diyitvā lābhaṇ uppādemī ti cintetvā sosānikaṇṇaṇ samādāya susāne vasati. Ath' ekadivasaṇ eko kammamutto jaraggavo divā gocare caritvā rattin tasmīṇ susāne pupphagumbe sīsaṇ katvā romanthayamāno aṭṭhāsi. Piyagāmiko rattin caṅka-manā nikkhanto tassa hanusaddaṇ sutvā cintesi: Addhā maṇ lābhagiddho esa susāne vasati ti ñatvā devarājā viheṭhetum āgato ti. So jaraggavassa purato añjaliṇ paggaḥetvā, sap-purisa devarājā, ajja me ekarattin khama, sve paṭṭhāya na evaṇ karissāmī ti nāmassamāno sabbarattin yācanto aṭṭhāsi. Tato suriye utṭhite taṇ disvā kattarayaṭṭhiyā paharitvā palā-pesi, sabbarattin maṇ bhiṇsāpesi ti.

29. [19³⁰] *Kusītā* ti kosajjānugatā. *Hīnaviriya* ti hīnā. Viriyena rahitā, viyuttā, nibbiriya ti vuttaṇ hoti. Tattha kusītā kāyikaviriyaṇambhāviraḥitā honti, hīnaviriya cetasi-kaviriyaṇambhāviraḥitā. Te ārammaṇavavattānamattam pi kātuṇ na sakkonti. Tesāṇ avavattitārammaṇānaṇ ti sabbaṇ pubbasadisam eva.

30. [20¹] *Muṭṭhassatī* ti naṭṭhassatī. *Asampajānā* ti pañ-ñārahitā.² Imassa ca paṭipakkhe, upaṭṭhitasatī 'ham asmī ti vacanato satibhājanīyam ev' etaṇ. Paññā pan' ettha sati-dubbalyadīpanatthaṇ vuttā. Duvidhā hi sati: paññāsampa-yuttā, vippayuttā ca. Tattha paññāsampayuttā balavatī, vippayuttā dubbalā. Tasmā yadā pi nesaṇ sati hoti, tadā pi asampajānattā muṭṭhassatī yeva te, dubbalāya satiyā satikiccābhāvato ti etam atthaṇ dīpetuṇ asampajānā ti vut-taṇ. Te evaṇ muṭṭhassatī asampajānā ārammaṇavavattāna-mattam pi kātuṇ na sakkonti ti sabbaṇ pubbasadisam eva.

31. [20¹⁰] *Asamāhita* ti upacārappanāsamādhiviraḥitā. *Vibbhantacittā* ti ubbhantacittā. Samādhivirahe laddhokā-sena uddhaccena tesāṇ samādhiviraḥatāya cittaṇ nānāram

¹ C 3 Bhayabheravavhānaṇ.

² C 3 paññāvirahitā.

maṇesu paribbhamati, vanamakkato viya vanasākhāsu; uddhaccena ekārammaṇe pi vipphandati. Pubbe vuttanayena te evaṇ asamāhitā vibbhantacittā ārammaṇavavatthānamattam pi kātuṇ na sakkonti ti sabbaṇ pubbasadisam eva.

32. [20¹⁹] *Duppaññā* ti nippaññānam etaṇ adhvacaṇaṇ. Paññāya¹ pana duppaññānāmaṇ nāma n' atthi. *Elamugā* ti elamukhā. Khakārassa gakāro kato. Lālāmukhā ti vuttaṇ hoti. Duppaññānaṇ hi kathentānaṇ lālā mukhato galati. Lālā ca elā ti vuccati. Yath' āha: "Pass' elamugaṇ uragaṇ dvijivhan"² ti (*). Tasmā te elamugā ti vuccanti. Elamugā ti pi pātho. Elamūkā ti pi keci paṭhanti. Apare elamukhā ti pi. Sabbattha elamukhā ti attho.

33. Te kathaṇ bhayabheravaṇ avhayanti? Te duppaññā elamugā ārammaṇavavatthānamattam pi kātuṇ na sakkonti. Tesā avavatthitārammaṇānaṇ araññe viharantānaṇ divā diṭṭhaṇ rattin bhayabheravaṇ hutvā upaṭṭhāti. Te akusalacittā appamattakena pi tasanti, rajjuṇ vā lataṇ vā disvā sappasaññino honti, khāṇuṇ disvā yakkhasaññino, thalaṇ vā pabbataṇ vā disvā hatthisaññino. Sappādīhi anayavyasaṇaṇ āpāditā viya honti. Evaṇ taṇ bhayabheravaṇ attani samāropanaṭṭhena avhayanti, pakkosanti.

34. [20²²] *Paññāsampanno* 'ham asmī ti ettha paññāsampanno ti paññāya sampanno samannāgato. No ca kho vipassanāpaññāya, na maggapaññāya, api ca kho pana imesu solasasu thānesu ārammaṇavavatthānapaññāyā ti attho. Sesaṇ sabbattha vuttanayam evā ti.

Solasatṭhānārammaṇapariggaho niṭṭhito.

35. [20²⁷] *Tassa mayhan* ti ko anusandhi? Bodhisatto kira imāni solasārammaṇāni parigaṇhanto bhayabheravaṇ adisvā, bhayabheravaṇ nāma evarūpāsu rattisu evarūpe senāsane paññāyati, handa naṇ tatthāpi gavesāmī ti bhayabherava-gavesanaṇ akāsi. Etam atthaṇ Bhagavā idāni brāhmaṇassa dassento, *tassa mayhan* ti ādim āha. Tattha *yā tā* ti ubhayam etaṇ rattinaṇ yeva uddesaniddesavacaṇaṇ. *Abhiñ-*

¹ C 3 Paññā pana duṭṭhā nāma n' atthi.

² C 3 dujivhan ti. * Jā. iii. 347.

ñātā ti ettha abhī ti lakkhaṇatthe upasaggo. Tasmā abhiñ-
ñātā ti candapāripūriyā candaparikkhayenā ti evam ādihi
lakkhaṇehi ñātā ti veditabbā. Abhilakkhitā ti ettha upasag-
gamattam eva. Tasmā abhilakkhitā lakkhaṇiyā icc' eva
attho. Uposathasamādāna-dhammasavana-pūjāsakkārādi-
karaṇatthaṇ lakkhetabbā sallakkhetabbā upalakkhetabbā
ti vuttaṇ hoti.

36. [20²⁸] *Cātuddasī* ti pakkhassa paṭhamadivasato pa-
bhuti catuddasannaṇ pūraṇi ekā ratti. Evaṇ *pañcadasi*
aṭṭhamī ca. *Pakkhassā* ti sukkapakkhassa kaṇhapakkhassa
ca etā tisso tisso katvā cha rattiyo. Tasmā sabbattha pak-
khavacanaṇ yojetabbaṇ: pakkhassa cātuddasī, pakkhassa
pañcadasi, pakkhassa aṭṭhamī ti. Atha pañcamī kasmā
na gahitā ti? Asabbakālikattā. Buddhē kira Bhagavati
anuppanne pi, uppajjitvā aparinibbute pi pañcamī anabhi-
lakkhitā yeva. Parinibbute pana dhammasaṅgāhakattherā
cintesuṇ: Dhammasavanaṇ cirena hoti ti. Tato sammanni-
tvā pañcamī ti dhammasavana-divasaṇ ṭhapesuṇ. Tato
pabhuti sā abhilakkhitā jātā.¹ Evaṇ asabbakālikattā ettha
na gahitā ti.

37. [20²⁹] *Tathārūpāsū* ti tathāvidhāsu. *Ārāmacetiyānī*
ti, pupphārāma-phalārāmādayo ārāmā eva ārāmacetiyānī.
Cittikataṭṭhena hi te cetiyānī ti vuccanti. Pūjanīyaṭṭhena
ti vuttaṇ hoti. *Vanacetiyānī* ti baliharanavanasaṇḍa-Subha-
gavana-Deva-Sālayanādīni vanāni yeva vanacetiyānī. *Ruk-
khacetiyānī* ti gāmanigamādi-dvāresu pūjanīyarukkhā yeva
rukkhacetiyānī. Lokiyā hi dibbādhivutthā ti vā mañña-
mānā tesu yeva vā dibbasaññino hutvā ārāmavanarukkhe
bhattiṇ² karonti, pūjenti. Tena te sabbe pi cetiyānī ti
vuccanti. *Bhijjanakānī* ti bhayajanakānī, passato pi suṇato
pi bhayaṇ janenti. *Salomahaṇṣānī* ti sah' eva lomahaṇṣena
vattanti, pavisaṇmānass' eva lomahaṇṣajananato. *App' eva*
nāma passeyyan ti api nāma taṇ bhayabheravaṇ passeyyam
eva.

38. [20³³] *Aparena samayenā* ti, etad ahosi yaṇ nūnāhan
ti evaṇ cintitakālato aññena kālena. *Tattha ca me, brāhmaṇa,*

¹ C 3 jātā ti.

² C 3 cittikaronti.

viharato ti tathārūpesu senāsanesu, yaṇ yaṇ manussānaṇ āyācana-upahārakaraṇārahaṇ yaṇkhaṭṭhānaṇ puppha-dhūpa-maṇsa - ruhira - vasā-meda-pihaka-phapphāsa-surā-merayādihi okiṇṇakilinnadharanitalaṇ ekanipānaṇ¹ viya yaṇkharakkhasapīśācānaṇ, yaṇ divā pi passantānaṇ hadayaṇ maññe phalati, taṇ ṭhānaṇ sandhaya' āha: *Tattha ca me, brāhmaṇa, viharato* ti.

39. [20³⁷] *Mago vā āgacchatī* ti siṅgāni vā khurāni vā koṭṭento gokaṇṇa-khagga-dīpi-varāhādibhedo mago vā āgacchatī. Sabbacatuppadānaṇ hi idha mago ti nāmaṇ. Kathaci pana kāṇasigalo pi vuccati. Yath' āha:

"Usabhass' eva te khandho sihass' eva vijambhitaṇ migarāja, namo ty' atthu api kiñci labhāmase" ti

(Jā. ii. 440).

Moro vā kaṭṭhaṇ pāteti ti moro vā sukkhakaṭṭhaṇ rukkhato cāletvā pāteti. Moragahaṇena ca idha sabbapakkhigahaṇaṇ adhippetāṇ. Tena yo koci pakkhī ti vuttaṇ hoti. Atha vā, moro vā ti vāsaddena añño vā koci pakkhī ti. Esa nayo purime magagahaṇe pi. *Vāto vā paṇṇasataṇ ereti* ti vāto vā paṇṇakacavaraṇ ghaṭṭeti. *Etaṇ nūna taṇ bhayabheravaṇ āgacchatī* ti, yaṇ etaṇ āgacchatī, taṇ bhayabheravaṇ nūna.² Ito pabhuti ca ārammaṇam eva bhayabheravaṇ ti veditabbaṇ, parittassa ca adhimattassa ca bhayassa ārammanattā, sukhārammaṇaṇ rūpaṇ sukham iva.

40. [21³] *Kiṇ nu kho ahaṇ aññadatthu bhayapatikañkhī viharāmi* ti, ahaṇ kho kiṇ kāraṇaṇ ekaṇsen' eva bhayaṇ ākañkhamāno hutvā viharāmi. *Yathābhūtaṇ yathābhūtassā* ti yena yena iriyāpathena bhūtassa bhavitassa sato vattamānassa, samañgībhūtassa vā. *Me* ti mama santike. *Tathābhūto*³ *tathābhūto vā* ti tena ten' eva iriyāpathena bhūto bhavito santo vattamāno, samañgībhūto vā ti attho.

41. [21⁸] *So kho ahaṇ—pe—pativinemī* ti, Bodhisattassa kira caṇkamantassa tasmiṇ migasiṅgakhurasaddādibhede bhayabheravārammaṇe āgate n' eva Mahāsatto tiṭṭhati,

¹ C 2 ekanipātaṇ; C 4 ekaṇ nipātaṇ.

² C 2 nūnaṇ ti; C 4 nunan ti.

³ C 3 Tathābhūta. *M. text* tathābhūtaṇ.

na nisīdati, na sayati, atha kho caṅkamanto va parivīmaṇsanto parivicinanto bhayabheravaṇ na passati; migasiṅgakhurasaddādimattam eva taṇ hoti. So taṇ ñatvā idaṇ nām' etaṇ, na bhayabheravaṇ ti tato tiṭṭhati vā nisīdati vā sayati vā. Etam atthaṇ dassento, *so kho ahaṇ* ti ādim āha. Esa nayo sabbapeyyālesu. Ito paraṇ ca iriyāpathapaṭipāṭiyā avatvā āsannaṭipāṭiyā iriyāpathā vuttā ti veditabbā. Caṅkamantassa hi tasmiṇ bhayabherave āgate na ṭhito, na nisinno, na nipanno; ṭhitassāpi āgate na caṅkamī ti evaṇ tassa tassa āsannaṭipāṭiyā vuttā ti.

42. [21²⁰] Evaṇ bhiṇṣanakesu pi ṭhānesu attano bhayabheravābhāvaṇ dassetvā, idāni jhāyīnaṇ sammohaṭṭhānesu attano asammohavihāraṇ dassetuṇ, *santi kho pana, brāhmaṇā* ti ādim āha. Tattha *santi* ti atthi, saṇvījanti, upalabbhanti. *Divā ti sañjānanti* ti divaso ayan ti sañjānanti. *Divā yeva samānaṇ* ti divasaṇ yeva santaṇ. *Rattī ti sañjānanti* ti ratti ayan ti sañjānanti.

43. Kasmā pan' ete evaṇsaññino honti ti? Vuṭṭhānakosallābhāvato vā sakunaṇrutato vā. Kathaṇ? Idh' ekacco odātakasiṇalābhī divā parikammaṇ katvā divā samāpanno, divā yeva vuṭṭhahāmī ti manasikāraṇ uppādeti, no ca kho addhānaparicchedakusalo¹ hoti. So divasaṇ atikkamitvā rattibhāge vuṭṭhāti. Odātakasiṇapharaṇavasena c' assa visadaṇ hoti vibhūtaṇ suvibhūtaṇ. So, divā vuṭṭhahāmī ti uppāditamanasikāratāya odātakasiṇapharaṇa-visada-vibhūtatāya ca rattin yeva samānaṇ divā ti sañjānāti. Idha pan' ekacco nīlakasiṇalābhī rattin parikammaṇ katvā rattin samāpanno, rattin yeva vuṭṭhahāmī ti manasikāraṇ uppādeti, no ca kho addhānaparicchedakusalo¹ hoti. So rattin atikkamitvā divasabhāge vuṭṭhāti. Nīlakasiṇapharaṇavasena c' assa avisadaṇ hoti avibhūtaṇ. So, rattin vuṭṭhahāmī ti uppāditamanasikāratāya nīlakasiṇapharaṇāvisada-avibhūtatāya ca divā yeva samānaṇ rattī ti sañjānāti. Evaṇ tāva vuṭṭhānakosallābhāvato evaṇsaññino honti.

44. Sakunaṇrutato pana, idh' ekacco antosenāsane nisinno hoti, atha divāraṇanaka-sakunā kākādayo candālokena divā

¹ C 3 addhānaparicchede kusalo.

ti maññamānā rattinṇ ravanti, aññehi vā kāraṇehi. So tesañ saddaṇ sutvā rattinṇ yeva samānaṇ divā ti sañjānāti. Idha pan' ekacco pabbatantare gambhīrāya ghanavanapaṭicchannāya giriguhāya sattāhavaddalikāya vattamānāya antarahitasuriyāloke kāle nisinno hoti. Atha rattinṇ ravanakasakuṇā ulūkādayo majjhantikasamaye pi tattha tattha samandhakāre nilīnā rattisaññāya vā aññehi vā kāraṇehi ravanti. So tesañ saddaṇ sutvā divā yeva samānaṇ rattī ti sañjānāti. Evaṇ sakunārutato evaṇsaññīno hontī.¹

45. [21²²] *Idam ahan* ti idaṇ ahaṇ evaṇ sañjānanaṇ. *Sammohavīhārasmiṇ vadāmī* ti sammohavīhārapariyāpannaṇ, antobhavaṇ² sammohavīhāraññātaraṇ vadāmī ti vuttaṇ hoti.

46. [21²³] *Ahaṇ kho pana, brāhmaṇa—pe—sañjānāmī* ti pākaṭo Bodhisattassa rattindivaparicchedo, sattāhavaddale pi candasuriyesu adissamānesu pi jānāti yeva ettakaṇ purebhattakālo gato, ettakaṇ pacchābhattakālo gato,³ ettakaṇ paṭhamayāmo, ettakaṇ majjhimayāmo ti; tasmā evam āha.

47. Anacchariyam etaṇ yaṇ pūritapāramī Bodhisatto evaṇ jānāti, padesaññāne t̐hitānam pi hi rattindivaparicchedo pākaṭo hoti. Kalyāṇiya-mahāvīhāre kira Godattatthero dvaṇṅgulakāle bhattaṇ gahetvā aṇṅulakāle bhuñjati; suriye adissamāne pi pāto yeva senāsanaṇ pavisitvā tāya velāya nikkhamati. Ekadivasaṇ ārāmikā, sve therassa nikkhamana-kālaṇ passāmā ti bhattaṇ sampādetvā kālatthambhamūle nisidiṇsu. Thero dvaṇṅgulakāle yeva nikkhami. Tato pabhuti kira suriye adissamāne pi therassa nikkhamanasaññāya eva bheriṇ ākoṭenti.

48. Vajagaragirivīhāre pi Kāladevatthero antovasse yāmagandikaṇ paharati. Āciṇṇam etaṇ therassa. Na ca yāmayantanālīkaṇ payojeti. Aññe bhikkhū payojenti. Atha nikkhante paṭhame yāme there muggaraṇ gahetvā t̐hitamatte yeva, ekadvevāraṇ paharante yeva vā yāmayantaṇ paṭati.⁴ Evaṇ tisu yāmesu samaṇadhammaṇ katvā thero pāto yeva gāmaṇ pavisitvā piṇḍapātaṇ ādāya vīhāraṇ gantvā⁵ bho-

¹ C 3 hontī ti.

² C 3 antogadhaṇ.

³ C 3 omīts gato.

⁴ C 1 pacati; C 4 paṭhati.

⁵ C 3 āgantvā.

janasālāya pattaṇ ṭhapetvā divāvihāraṭṭhānaṇ gantvā samanadhammaṇ karoti. Bhikkhū kālatthambhaṇ disvā therassa āgamanatthāya pesenti. So bhikkhu therāṇ divāvihāraṭṭhānā nikkhamantaṃ eva vā antarāmagge vā passati. Evaṇ padesañāṇe ṭhitānaṇ sāvakaṇaṃ pi rattindivaparichedo pākaṭo hoti, kim aṅga pana bodhisattānaṇ ti.

49. [21²⁵] *Yaṇ kho taṇ—pe—vadeyyā* ti ettha pana yaṇ kho taṇ, brāhmaṇa, asammohadhammo satto loka uppanno—pe—sukkhāya devamanussānaṇ ti vacanaṇ vadamāno koci sammā vadeyya, sammā vadamāno siyā, na vitathavādī assa, mam' eva taṇ vacanaṇ vadamāno sammā vadeyya sammā vadamāno siyā, na vitathavādī assā ti evaṇ padasambandho veditabbo. Tattha *asammohadhammo* ti asammohasabhāvo. *Loka* ti manussaloka. *Bahujaṇahitāyā* ti bahujaṇassa hitatthāya, paññāsampattiyaṇ diṭṭhadhammika-samparāyika-hitūpadesako ti. *Bahujaṇasukkhāyā* ti bahujaṇassa sukhatthāya, cāgasampattiyaṇ upakaraṇasukhasampadāyako ti. *Lokānukampāyā* ti lokassa anukampatthāya, mettā-karūṇāsampattiyaṇ mātāpitara viya lokassa rakkhitaṇ gopayitā ti. *Atthāya hitāyā sukhāya devamanussānaṇ* ti idha devamanussa-gaḥaṇena bhabbapuggale veneyyasatte yeva gahetvā tesāṇ nibbāna-magga-phalādhigamāya attano uppattiṇ dasseti ti veditabbo. *Atthāyā* ti hi vutte, paramatthatthāya nibbānatthāyā ti vuttaṇ hoti. *Hitāyā* ti vutte, taṇsappāpakamaggatthāyā ti vuttaṇ hoti. Nibbānasampāpakamaggato hi uttariṇ hitaṇ nāma n' atthi. *Sukkhāyā* ti vutte, phalasaṃpat-tisukhatthāyā ti vuttaṇ hoti, tato uttariṇ sukhābhāvato. Vuttaṇ c' etaṇ: “Ayaṇ samādhi paccuppannasukho c' eva āyatiṇ ca sukhavipāko” ti (A. iii. 24).

50. [21³¹] Evaṇ Bhagavā Buddhagūṇapaṭilābhāvasānaṇ attano asammohavihāraṇ brāhmaṇassa dassetvā idāni yāya paṭipadāya taṇ koṭipattaṇ asammohavihāraṇ adhigato taṇ pubbabhāgato pabhutī dassetuṇ, *āradhaṇ kho pana me, brāhmaṇā* ti ādim āha. Keci paṇ' āhu: Imaṇ asammohavihāraṇ sutvā brāhmaṇassa cittaṃ evaṇ uppannaṇ: kāya nu kho paṭipadāya imaṇ patto ti. Tassa cittaṃ aññāya imāyāhaṇ paṭipadāya imaṇ uttamaṇ asammohavihāraṇ patto ti dassento evaṃ āhā ti.

51. [21³¹] Tattha āraddhaṇ kho pana me, brāhmaṇa, viriyaṇ ahoṣi ti, brāhmaṇa, na mayā ayaṇ uttamo asammohavihāro kusītena muṭṭhassatinā sāraddhakāyena vikkhittacittena vā adhigato, api ca kho tadadhigamāya āraddhaṇ kho pana me viriyaṇ ahoṣi. Bodhimaṇḍe nisinnena mayā caturaṅgaṇ¹ viriyaṇ āraddhaṇ ahoṣi, paggaḥitaṇ, asithilappavattitan ti vuttaṇ hoti. Āraddhattā yeva ca me taṇ asallinaṇ ahoṣi. Upaṭṭhitā sati asammuttā ti na kevalaṇ ca me viriyam eva, sati pi ārammaṇābhimukhībhāvena upaṭṭhitā ahoṣi; Bodhimaṇḍe² nisinne upaṭṭhitā yeva ca asammuttā. Passaddho kāyo asāraddho ti kāyacittapassaddhi-sambhavana kāyo pi me passaddho ahoṣi. Tattha yasmā nāmakāye passaddhe rūpakāyo pi passaddho yeva hoti, tasmā nāmakāyo rūpakāyo ti avisesetvā va passaddho kāyo ti vuttaṇ. Asāraddho ti, so ca kho passaddhattā yeva asāraddho. Vigatadaratho ti vuttaṇ hoti. Samāhitaṇ cittaṇ ekaggaṇ ti cittaṇ pi me sammā āhitaṇ, suṭṭhu ṭhapitaṇ appitaṇ viya ahoṣi. Samāhitaṭṭā eva ca ekaggaṇ acalaṇ nipphandanan ti. Ettāvatā jhānassa pubbabhāgaṭṭipadā³ kathitā hoti.

52. [21³³] Idāni imāya paṭipadāya adhigataṇ paṭhamajjhānaṇ ādiṇ katvā vijjāttayapariyosānaṇ viṣesaṇ dassento, so kho ahaṇ ti ādim āha. Tattha vivicc' eva kāmehi—pe—catutthajjhānaṇ upasampajja vihāsin ti ettha tāva yaṇ vattabbaṇ siyā, taṇ sabbaṇ Visuddhimagge paṭhavikasinakathāyaṇ⁴ vuttaṇ. Kevalaṇ hi tattha upasampajja viharatī ti āgataṇ, idha vihāsin ti ayam eva viṣeso. Kiṇ katvā pana Bhagavā imāni jhānāni upasampajja vihāsi ti? Kammatṭhānaṇ bhāvetvā. Katarāṇ? Ānāpānasatikammattṭhānaṇ.

53. Imāni ca pana cattāri jhānāni kesañci cittekaggatṭhāni honti, kesañci vipassanāpādaṇ, kesañci abhiññāpādaṇ, kesañci nirodhapādaṇ, kesañci bhavokkamanatṭhāni. Tattha khīṇāsavānaṇ cittekaggatṭhāni honti. Te hi, samā-

¹ *Ṭikā*: Caturaṅgaṇ ti “kāmaṇ taco ca nhāru ca aṭṭhi ca avasissatū” ti (A. i. 50) ādinā vuttacaturaṅgasamannāgataṇ.

² C 3 omits Bodhimaṇḍe nisinne.

³ C 2, C 4 pubbaṭṭipadā.

⁴ See *Visu.* 139–169.

pajjitvā ekaggacittā sukhaṇ divasaṇ viharissāmā ti ice' evaṇ kasinaparikkammaṇ katvā aṭṭha samāpattiyo nibbattenti. Sekhaputhujjanānaṇ, samāpattito vuṭṭhāya samāhitena cittena vipassissāmā ti nibbattentānaṇ vipassanāpāḍakāni honti. Ye pana aṭṭha samāpattiyo nibbattetvā abhiññāpāḍakajjhānaṇ samāpajjitvā samāpattito vuṭṭhāya, “Eko pi hutvā bahudhā hoti” ti (D. i. 78) vuttanayā abhiññāyo nibbattenti, tesāṇ abhiññāpāḍakāni honti. Ye, aṭṭha samāpattiyo nibbattetvā nirodhasamāpattiṇ samāpajjitvā sattāhaṇ acittā hutvā diṭṭh' eva dhamme nirodhaṇ nibbānaṇ patvā sukhaṇ viharissāmā ti nibbattenti, tesāṇ nirodhapāḍakāni honti. Ye pana, aṭṭha samāpattiyo nibbattetvā aparihīnājjhānā Brahma-loke uppajjissāmā ti nibbattenti, tesāṇ bhavokkamanatthāni honti. Bhagavatā pan' idaṇ catutthajjhānaṇ Bodhirukhamūle nibbattitaṇ. Taṇ tassa vipassanāpāḍakāṇ c' eva ahosi abhiññāpāḍakāṇ ca, sabbakiccasādhakāṇ ca sabbalokiya lokuttaraguṇadāyakaṇ ti veditabbaṇ.

54. [22^o] Yesaṇ ca guṇānaṇ dāyakaṇ ahosi, tesāṇ ekadesaṇ dassento, *so evaṇ samāhite citte* ti ādim āha. Tattha dvinnāṇ vijjānaṇ anupadavaṇṇanā c' eva bhāvanānayo ca Visuddhimagge¹ vittharito. Kevalaṇ hi tattha, *so evaṇ samāhite citte—pe—abhininnāmeti* ti vuttaṇ, idha abhininnāmesin ti. *Ayaṇ kho me, brāhmaṇā* ti ayaṇ ca appanāvāro tattha anāgato ti ayam eva viseso. Tattha *so* ti so ahaṇ. *Abhininnāmesin* ti abhinīharaṇ. Abhininnāmesin ti vacanato so ti ettha, so ahan ti evam attho veditabbo. Yasmā c' idaṇ Bhagavato vasena pubbenivāsānussatiñāṇaṇ āgataṇ, tasmā so tato cuto idhūpappanno ti ettha evaṇ yojanā veditabbā: Ettha hi *so tato cuto* ti paṇivattantassa paccavekkhanaṇ. Tasmā *idhūpappanno* ti imissā idhūpapattiyā anantaraṇ *amutra udapādin* ti Tusitabhavanaṇ sandhāy' āhā ti veditabbo. *Tatrāp' āsiṇ evannāmo* ti tatrāpi Tusitabhavane Setaketu nāma devaputto ahosiṇ. *Evaygotto* ti tāhi devatāhi saddhiṇ ekagotto. *Evayvaṇṇo* ti suvaṇṇavaṇṇo. *Evamāhāro* ti dibbasudhāhāro. *Evaysukhadukkhapaṭisaṇvedī* ti evaṇ dibbasukhapaṭisaṇvedī. Dukkhaṇ pana saṅkhārādukkhamattam

¹ *Visu.* chapter xiii., pp. 410-429.

eva. *Evamāyupariyanto* ti evaṇ sattapaññāsa-vassakoṭi-saṭṭhivassasatasahassāyupariyanto. *So tato cuto* ti so ahaṇ tato Tusitabhavanato cuto. *Idhūpapanno* ti idha Mahā-Māyādeviyā kucchismiṇ nibbatto.

55. [22²³] *Ayaṇ kho me, brāhmaṇā* ti ādisu me ti mayā. *Vijjā* ti viditakaraṇaṭṭhena vijjā. Kiṇ viditaṇ karoti? Pubbenivāsaṇ. *Avijjā* ti tass' eva pubbenivāsassa aviditakaraṇaṭṭhena tappaticchādakamoho¹ vuccati. *Tamo* ti sv' eva moho paṭicchādakaṭṭhena tamo ti vuccati. *Āloko* ti sā yeva vijjā obhāsakaraṇaṭṭhena āloko ti vuccati. Ettha ca, vijjā adhigatā ti ayaṇ attho, sesaṇ pasaṇsāvacaṇaṇ. *Yojanā* pan' ettha, ayaṇ kho me vijjā adhigatā, tassa me adhigatavijjassa avijjā vihatā vinaṭṭhā ti attho. Kasmā? Yasmā vijjā uppannā. Esa nayo itarasmim pi padadvaye.

56. [22²⁵] *Yathā tan* ti ettha *yathā* ti opamme. *Tan* ti nipāto. Satiyā avippavāseṇa *appamattassa*. Viriyāṭāpeṇa *ātāpino*. Kāye ca jīvite ca anapekkhatāya *pahitattassa*. Pesitattassā ti attho. Idaṇ vuttaṇ hoti: *Yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya, tamo vihaññeyya, āloko uppajjeyya, evam eva mama avijjā vihatā, vijjā uppannā, tamo vihatō, āloko uppanno, etassa me padhānānuyogassa anurūpam eva phalaṇ laddhan ti.*

Pubbenivāsakathā niṭṭhitā.

57. [22³¹] *Cutūpapātakathāyaṇ, yasmā idha Bhagavato vasena pāli āgatā, tasmā passāmi pajānāmī* ti vuttaṇ. Ayaṇ viseso. Sesaṇ Visuddhimagge² vuttasadisam eva. Ettha pana vijjā ti dibbacakkhuññānavijjā. Avijjā ti sattānaṇ cutipaṭisandhicchādikā avijjā. Sesaṇ vuttanayam eva.³ Yasmā ca pūritapāramīnaṇ Mahāsattānaṇ parikkammakiccaṇ nāma n' atthi, te hi citte abhininnāmitamatte yeva anekavihitaṇ pubbenivāsaṇ anussaranti, dibbena cakkhunā satte passanti; tasmā yo tattha parikkammaṇ ādiṇ katvā bhāvanā-nayo vutto, na tena idha attho ti.

58. [23¹¹] *Tatīyāya vijjāya, so evaṇ samāhite citte* ti vipassanāpādaka-catutthajjhānacittaṇ veditabbaṇ. *Āsavānaṇ kha-*

¹ C 1, C 2, C 4 °lobho.

² *Visu.*, pp. 423-429.

³ C 3 evā ti.

yaññāyā ti arahattamaggaññānatthāya. Arahattamaggo hi āsavavināsanato āsavānaṃ khayoti vuccati; tatra c' etaṃ ñānaṃ, tattha pariyāpannattā ti. *Cittaṃ abhininnāmesin* ti vipassanācittaṃ abhinīhanti. *So idaṃ dukkhaṃ* ti evam ādisu²⁴ etthaṃ dukkhaṃ, na ito bhiyyo²⁵ ti sabbam pi dukkhasaccaṃ sarasa-lakkhaṇapaṭivedhena *yathābhūtaṃ abbhaññāsiṃ*, jāniṃ, paṭivijjhiṃ. Tassa ca dukkhassa nibbattiṃ taṇhaṃ, *ayaṃ dukkhasamudayo ti*, tadubhayam pi yaṃ tñānaṃ patvā nirujjhati, taṃ tesaṃ appavattiṃ nibbānaṃ, *ayaṃ dukkhanirodho ti*, tassa ca sampāpakaṃ ariyamaggaṃ, *ayaṃ dukkhanirodhagāminī paṭipadā ti* sarasa-lakkhaṇapaṭivedhena *yathābhūtaṃ abbhaññāsiṃ*, jāniṃ, paṭivijjhiṃ ti evam attho vedītabbo.

59. [23¹⁷] Evaṃ sarūpato saccāni dassetvā, idāni kilesavāsena pariyāyato dassento, *ime āsavā* ti ādim āha. *Tassa me evaṃ jānato evaṃ passato* ti tassa mayhaṃ evaṃ jānantassa, evaṃ passantassa. Saha vipassanāya koṭippattaṃ maggaṃ katheti. *Kāmasavā* ti kāmasavato. *Vimuccitthā* ti iminā phalakkhaṇaṃ dasseti. Maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hoti. *Vimuttasmiṃ vimuttam itī ñānaṃ* ti iminā paccavekkhaṇāñānaṃ dasseti; *khīṇā jātī* ti ādīhi tassa bhūmiṃ. Tena hi ñāṇena Bhagavā paccavekkhanto, khīṇā jātī ti ādīni abbhaññāsi.

60. Katamā pana Bhagavato jātī khīṇā, kathaṃ ca naṃ abbhaññāsi ti? Na tāv' assa atītā jātī khīṇā, pubbe va khīṇattā; na anāgatā, anāgate vāyāmābhāvato; na paccuppannā, vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya eka-catu-paṇcavokārabhavesu eka-catu-paṇcakkhandhappabhedā jātī, sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena khīṇā. Taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā, kilesābhāve vijjamānam pi kammaṃ āyatiṃ appaṭisandhikaṃ hoti ti jānanto abbhaññāsi.

61. [23²⁴] *Vusitaṃ* ti vutthaṃ. Parivutthaṃ, kattaṃ, caritaṃ, niṭṭhitaṃ ti attho. *Brahmacariyaṃ* ti maggabrahmacariyaṃ. Puthujjanakalyāṇakena hi saddhiṃ satta sekhaṃ brahmacariyavāsaṃ vasanti nāma. *Khīṇāsavo vutthavāso*. Tasmā Bhagavā attano brahmacariyavāsaṃ paccavekkhanto vusitaṃ brahmacariyaṃ ti abbhaññāsi. *Kataṃ karaṇiyaṃ* ti

catusu saccesu catuhi maggehi pariññā-pahāna-sacchikiriya-bhāvanāvasena solasavidham pi kiccaṇ niṭṭhāpitan ti attho. Puthujjanakalyāṇakādayo hi taṇ kiccaṇ karonti. Khīṇāsavo katakaraṇiyo. Tasmā Bhagavā attano karaṇiyaṇ paccavekkhanto, kattaṇ karaṇiyan ti abbhaññāsi. *Nāparaṇ iṭṭhattāyā* ti idāni puna itthambhāvāya, evaṇ solasavidhakiccabhāvāya kilesakkhayāya vā maggabhāvanākiccaṇ me n' atthi ti abbhaññāsi. Atha vā *iṭṭhattāyā* ti itthambhāvato imasmā evaṇpakārā idāni vattamānakkhandhasantānā aparāṇ khandhasantānaṇ mayhaṇ n' atthi. Ime pana pañcakkhandhā pariññātā tiṭṭhanti, chinnamūlakā rukkhā viya. Te carimaka-viññāṇanirodhena, anupādāno viya jātavedo, nibbāyissanti ti abbhaññāsi.

62. [23²⁵] Idāni evaṇ paccavekkhanañānapariggahitaṇ taṇ āsavānaṇ khayañānādighamaṇ brāhmaṇassa dassento, *ayaṇ kho me, brāhmaṇā* ti ādim āha. Tattha *viñjā* ti arahattamaggāṇānavijjā. *Avijjā* ti catusaccapaṭicchādikā avijjā. Sesaṇ vuttanayam eva. Ettāvatā ca, pubbenivasañāṇena atitaṇ saññāṇaṇ, dibbacakkhunā paccuppannānāgataṇsaññāṇaṇ, āsavakkhayaena sakalalokuttaragaṇaṇ ti evaṇ tihi vijjāhi sabbe pi sabbaññugūṇe saṅgahetvā attano asammohavihāraṇ brāhmaṇassa dassesi.

63. [23²⁹] Evaṇ vutte kira brāhmaṇo cintesi: Samaṇo Gotamo sabbaññutaṇ paṭijānāti, ajjāpi ca araññāvāsaṇ na vijahati, atthi nu khv' assa aññam pi karaṇiyan ti. Ath' assa Bhagavā ajjhāsaṇaṇ veditvā iminā ajjhāsayānusandhinā, *siyā kho pana te* ti ādim āha. Tattha *siyā kho pana te, brāhmaṇa, evam assā* ti, brāhmaṇa, kadāci tuyhaṇ evaṇ bhaveyya. *Na kho pan' etaṇ brāhmaṇa, evaṇ dattṭhabban* ti etaṇ kho pana, brāhmaṇa, tayā mayhaṇ pantasenāsanapaṭisevanaṇ avitarāgāditāyā ti evaṇ na dattṭhabbaṇ.

64. [23³²] Evaṇ pantasenāsanapaṭisevane akāraṇaṇ paṭikkhipitvā kāraṇaṇ dassento, *dve kho ahaṇ* ti ādim āha. Tattha attho yeva *atthavaṇso*. Tasmā *dve kho ahaṇ, brāhmaṇa, atthavaṇso* ti ahaṇ kho, brāhmaṇa, dve atthe, dve kāraṇāni sampasamano ti vuttaṇ hoti. *Attano ca dīṭṭhadhammasukhavihāraṇ* ti ettha dīṭṭhadhammo nāma paccakkho attabhāvo. Sukhavihāro nāma catunnaṇ iriyāpathavivihāraṇaṇ phāsutā. Ekassa

hi araṇṇe antamaso uccāra-passāvakiccaṃ upādāya sabbe iriyāpathā phāsukā honti. Tasmā diṭṭhadhammassa sukha-vihāraṃ diṭṭhadhammasukhavihāraṃ ti ayam attho veditabbo. *Pacchimaṇ ca janataṃ anukampamāno* ti, kathaṃ araṇṇavāsena pacchimā janatā anukampitā hoti? Saddhāpabbajitā hi kulaputtā Bhagavato araṇṇavāsaṃ disvā, Bhagavā pi nāma araṇṇasenāsanāni na muñcati, yassa n' ev' atthi pariññātabbaṃ, na pahātabbaṃ, na bhāvetabbaṃ, na sacchikātabbaṃ, kim aṅga pana mayan ti cintetvā tattha vasitabbam eva maññissanti, evaṃ khippam eva dukkhass' antakarā bhavissanti.¹ Evaṃ pacchimā janatā anukampitā hoti. Etam atthaṃ dassento āha: *Pacchimaṇ ca janataṃ anukampamāno* ti.

65. [23³⁷] Taṃ sutvā attamano brāhmaṇo *anukampitarūpā* ti ādim āha. Tattha *anukampitarūpā* ti anukampitajātikā, anukampitasabhāvā. *Janatā* ti janasamūho. *Yathā taṃ arahatā Sammāsambuddhenā* ti yatha arahaṃ Sammāsambuddho anukampeyya, tath' eva anukampitarūpā ti. Evaṃ ca vatvā puna taṃ Bhagavato dhammadesanaṃ abbhanumodamāno Bhagavantaṃ etad avoca: *Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotamā* ti. Tatthāyaṃ abhikkantasaddo khaya-sundarābhirūpa-abbhanumodanesu dissati. Tathā hi, “Abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, cīranisinnō bhikkhusaṅgho” ti² (Ud. 51) ādisu khaye dissati. “Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇitataro ca” ti (A. ii. 101) ādisu sundare.

“Ko me vandati pādāni iddhiyā yasasā jalaṃ abhikkantena vaṇṇena sabbā obhāsayaṃ disā” ti

(Vv. 49)

ādisu abhirūpe. “Abhikkantaṃ, bhante” ti (M. i. 368) ādisu abbhanumodane. Idhāpi abbhanumodane yeva. Yasmā ca abbhanumodane, tasmā sādhu sādhu, bho Gotamā ti vuttaṃ hoti ti veditabbaṃ.

“Bhaye kodhe pasaṅsāyaṃ turite kotūhalacchare

hāse soke pasāde ca kare āmenḍitaṃ budho” ti ()

iminā ca lakkhaṇena idha pasādavasena pasaṅsāvasena cāyaṃ dvikkhattuṃ vutto ti veditabbo.

¹ C 3 bhavissanti ti.

² Also A. iv. 204.

66. [24¹] Atha vā *abhikkantaṇ* ti atikkantaṇ. Ati-itṭhaṇ, atimanāpaṇ, atisundaraṇ ti vuttaṇ hoti. Tattha ekena abhikkantasaddena desanaṇ thometi, ekena attano pasādaṇ. Ayaṇ h' ettha adhippāyo: Abhikkantaṇ, bho Gotama, yadi-daṇ bhoto Gotamassa dhammadesanā, abhikkantaṇ yadidaṇ bhoto Gotamassa desanaṇ āgamma mama pasādo. Bhagavato yeva vā vacanaṇ dve dve atthe sandhāya thometi. Bhoto Gotamassa vacanaṇ abhikkantaṇ dosanāsanato, abhikkantaṇ guṇādhighamanato. Tathā saddhājananato paññājananato; sātthato, sabyañjanato; uttānapadato, gambhīratthato; kaṇ-ṇasukhato, hadayaṅgamato; anattukkaṇsanato, aparavam-bhanato; karuṇāsīlato, paññāvadātato; āpātharamaṇiyato, vimaddakkhamato; sūyamānasukhato, vīmaṇsiyamānahitato ti evam ādīhi yojetabbaṇ.

67. [24³] Tato param pi catuhi upamāhi desanaṇ yeva thometi. Tattha *nikkujjitaṇ* ti adhomukhaṇ ṭhapitaṇ, heṭṭhāmukhajātaṇ vā. *Ukkujjeyyā* ti uparimukhaṇ kareyya. *Paṭicchannaṇ* ti tinapaṇṇādicchāditaṇ. *Vivareyyā* ti ugghāṭeyya. *Mūlhassā* ti disāmūlhassa. *Maggaṇ ācikkheyyā* ti hatthe gahetvā, esa maggo ti vadeyya. *Andhakāre* ti kālapakkhacātuddasī - aḍḍharatta - ghanavanasaṇḍa - meghapaṭa-lehi caturaṅge tame. Ayaṇ tāva anuttānapadattho. Ayam pana adhippāyayojanā: Yathā koci nikkujjitaṇ ukkujjeyya, evaṇ saddhammavimukhaṇ asaddhamme patitaṇ maṇ asaddhammā vuṭṭhāpentena, yathā paṭicchannaṇ vivareyya, evaṇ Kassapassa Bhagavato sāsananantaradhānato pabhuti micchāditiṭṭhigahanapaṭicchannaṇ sāsanaṇ vivarantena, yathā mūlhassa maggaṇ ācikkheyya, evaṇ kummaggaṇ micchāmaggaṇ paṭipannassa me saggamokkhamaggaṇ āvikarontena, yathā andhakāre telapajjotaṇ dhāreyya, evaṇ mohandhakāranimuggassa me Buddhādiratanarūpāni apassato tappaṭicchādaka-mohandhakāra - viddhaṇsaka - desanāpajjota - dhāraṇena mayhaṇ bhotā Gotamena etehi pariyāyehi pakāsītattā anekapariyāyena dhammo pakāsito.

68. [24⁷] Evaṇ desanaṇ thometvā imāya desanāya Ratanat-taye pasannacitto pasannākāraṇ karonto *esāhan* ti ādim āha. Tattha *esāhan* ti eso ahaṇ. *Bhavanaṇ Gotamaṇ saraṇaṇ gacchāmī* ti bhavaṇ me Gotamo saraṇaṇ parāyanaṇ, aghassa

hantā, hitassa ca vidhātā ti iminā adhippāyena bhavantaṇ
Gotamaṇ saraṇaṇ¹ gacchāmi, bhajāmi, sevāmi, paṇḍitupāsāmi,
evaṇ pajānāmi,² bujjhāmi ti. Yesaṇ hi dhātūnaṇ gati-attho,
buddhi pi tesaṇ attho. Tasmā gacchāmi ti imassa jānāmi,
bujjhāmi ti ayam attho vutto. *Dhammañ ca bhikkhusaṅghaṇ*
cā ti ettha pana adhigatamagge sacchikatanirodhe yathānu-
siṭṭhaṇ paṭipajjamāne catusu apāyesu apatamāne dhāretī
ti dhammo. So atthato ariyamaggo c' eva nibbānaṇ ca.
Vuttaṇ h' etaṇ Bhagavatā³: “Yāvatā, bhikkhave, dhammā
saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṇ aggam akkhāyati”
ti (A. ii. 34) vitthāro. Na kevalaṇ ca ariyamaggo c' eva
nibbānaṇ ca, api ca kho ariyaphalehi saddhiṇ pariyatti-
dhammo pi. Vuttaṇ h' etaṇ Chattamāṇavakavimāne:

“Rāgavirāgam anejaṇ asokaṇ dhammaṇ asaṅkhatam
appaṭikūlaṇ
madhuram imaṇ paṇḍitaṇ suvibhattaṇ Dhammaṇ imaṇ
saraṇattham upemi” ti (Vv. 51).

Ettha rāgavirāgo ti maggo kathito. Anejaṇ asokaṇ ti
phalaṇ. Dhammaṇ asaṅkhatam ti nibbānaṇ. Appaṭikūlaṇ
madhuram imaṇ paṇḍitaṇ suvibhattaṇ ti piṭakattayena
vibhattā sabbadhammakhandhā ti. Diṭṭhi-sīlasaṅghātena
saṇhato ti saṅgho. So atthato aṭṭha-ariyapuggalasamūho.
Vuttaṇ h' etaṇ tasmiṇ yeva vimāne:

“Yattha ca dinna-mahapphalam āhu catusu sucīsu
purisayugesu
aṭṭha ca puggala dhammasā te Saṅgham imaṇ
saraṇattham upemi” ti (Vv. 51).

Bhikkhūnaṇ saṅgho bhikkhusaṅgho. Ettāvatā brāhmaṇo
tīṇi saraṇagamanāni⁴ paṭivedesi.

69. Idāni tesu saraṇagamanesu kosallatthaṇ, saraṇaṇ,
saraṇagamaṇaṇ, yo⁵ saraṇaṇ gacchati, saraṇagamaṇappa-

¹ C 3 omits saraṇaṇ.

² C 3 evaṇ vā jānāmi.

³ C 3 omits Bhagavatā.

⁴ C 2, C 4 saraṇāgamanāni. *But Tīkā*: “Tīṇi vatthūni
saraṇaṇ ti gamaṇena tikkhattuṇ gamaṇena ca tīṇi saraṇaga-
manāni.”

⁵ C 3 yo ca.

bhedo, saraṇagamanaphalaṇ, saṅkilesa, bhedo ti ayaṇ vidhi veditabbo. Seyyathidaṇ: padatthato tāva hiṇṣatī ti saraṇaṇ. Saraṇagatānaṇ ten' eva saraṇagamanena bhayaṇ santāsaṇ dukkhaṇ duggatiparikkilesaṇ hanti, vināsetī ti attho. Ratanattayass' ev' etaṇ adhivacanaṇ. Atha vā, hite pavattanena, ahitā ca nivattanena sattānaṇ bhayaṇ hiṇṣatī ti Buddho, bhavakantārā uttāraṇena assāsādānena ca Dhammo, appakānam pi kārānaṇ vipulaphalapaṭilābhakaraṇena Saṅgho. Tasmā iminā pi pariyāyena Ratanattayaṇ saraṇaṇ. Tappa-sādataggarutāhi vihatakilesa tappaṛāyanatākārappavatto cittuppādo saraṇagamanāṇ. Taṇsamaṅgī satto saraṇaṇ gacchati. Vuttappakārena cittuppādena etāni me¹ tīpi Ratanāni saraṇaṇ, etāni paṛāyanan ti evaṇ upetī ti attho. Evaṇ tāva saraṇaṇ, saraṇagamanāṇ, yo ca saraṇaṇ gacchati, idaṇ tayaṇ veditabbaṇ.

70. Saraṇagamanappabhede pana duvidhaṇ saraṇagamanāṇ: lokuttaraṇ, lokiyaṇ ca. Tattha lokuttaraṇ diṭṭhasaccānaṇ maggakkhaṇe saraṇagamanūpakilesa-samucchedena ārammaṇato nibbānārammaṇaṇ hutvā kiccato sakale pi Ratanattaye ijjhati. Lokaṇaṇ puthujjanaṇaṇ saraṇagamanūpakilesa-vikkhambhanaṇa ārammaṇato Buddhādiguṇārammaṇaṇ hutvā ijjhati. Taṇ atthato Buddhādisu vatthusu saddhāpatilābho. Saddhāmūlikā ca sammādiṭṭhi dasasu puññakiriyavatthusu diṭṭhiṇṇakammaṇ² ti vuccati. Tayidaṇ catudhā pavattati: attasanniyyātanena, tappaṛāyanatāya, sissabhāvūpagamanaṇaṇ, paṇipātenā ti. Tattha attasanniyyātanāṇ nāma, ajja ādiṇ katvā ahaṇ attānaṇ Buddhassa niyyātemi, Dhammassa, Saṅghassa ti evaṇ Buddhādīnaṇ attapariccajanaṇ. Tappaṛāyanatā nāma, ajja ādiṇ katvā ahaṇ Buddhapaṛāyano Dhammapaṛāyano Saṅghapaṛāyano, iti maṇ dhārethā ti evaṇ tappaṛāyanabhāvo. Sissabhāvūpagamanaṇ nāma, ajja ādiṇ katvā ahaṇ Buddhassa antevāsiko, Dhammassa, Saṅghassa, iti maṇ dhārethā ti evaṇ sissabhāvūpagamo. Paṇipāto nāma, ajja ādiṇ katvā ahaṇ abhivādana-paccupaṭṭhāna-aṇṇalikkamma-sāmicikkammaṇ Buddhādīnaṇ yeva tiṇṇaṇ vatthūnaṇ karomi, iti maṇ dhārethā ti evaṇ Bud-

¹ C 3 omits me.

² C 3 diṭṭhujju°.

dhādisu paramanipaccākāro. Imesaṇ hi catunnaṇ ākārānaṇ aññataram pi karontena gahitaṇ yeva hoti saraṇagamaṇaṇ.

71. Api ca Bhagavato attānaṇ pariccajāmi, Dhammassa, Saṅghassa attānaṇ pariccajāmi, jivitaṇ ca¹ pariccajāmi, pariccatto yeva me attā, pariccattaṇ yeva me jivitaṇ, jivita-pariyantikaṇ Buddhaṇ saraṇaṇ gacchāmi, Buddho me saraṇaṇ, leṇaṇ, tānaṇ ti evaṃ pi attasanniyyātanaṇ veditabbaṇ. “Satthāraṇ ca vatāhaṇ passeyyaṇ, Bhagavantam eva passeyyaṇ. Sugataṇ ca vatāhaṇ passeyyaṇ, Bhagavantam eva passeyyaṇ. Sammāsambuddhaṇ ca vatāhaṇ passeyyaṇ, Bhagavantam eva passeyyaṇ” ti (S. ii. 220) evaṃ pi Mahā-Kassapaṇ saraṇagamaṇe viya sissabhāvūpagamaṇaṇ daṭṭhabbaṇ.

“So ahaṇ vicarissāmi gāmā gāmaṇ purā purāṇ

namassamāno Sambuddhaṇ dhammassa ca sudhamma-taṇ” ti (Sn. 192)

evaṃ pi Ālavakādinaṇ saraṇagamaṇaṇ viya tapparāyanatā veditabbā. “Atha² kho Brahmāyu brāhmaṇo utthāy’ āsanaṇ ekaṇsaṇ uttarāsaṇaṇ karitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, paṇhi ca parisambāhati, nāmaṇ ca sāveti, Brahmāyu ahaṇ, bho Gotama, brāhmaṇo, Brahmāyu ahaṇ, bho Gotama, brāhmaṇo” ti (M. ii. 144) evaṃ pi paṇipāto daṭṭhabbo.

72. So paṇ’ esa ñāti-bhayācariya-dakkhiṇeyyavasena catubidho hoti. Tattha dakkhiṇeyyapaṇipātena saraṇagamaṇaṇ hoti, na itarehi. Setṭhavasena’ eva hi saraṇaṇ gayhati, setṭhavasena bhijjati. Tasmā yo Sākiyo vā Koliyo vā Buddho amhākaṇ ñātako ti vandati, agahitaṇ eva hoti saraṇaṇ. Yo vā samaṇo Gotamo rājapūjito mahānubhāvo avandiyamāno anattham pi kareyyā ti bhayena vandati, agahitaṇ eva hoti saraṇaṇ. Yo pi Bodhisattakāle Bhagavato santike kiñci uggahitaṇ saramāno, Buddhakāle vā,

“Ekena bhoge bhuñjeyya, dvīhi kammaṇ payojaye, catutthaṇ ca nidhāpeyya āpadāsu bhavissati” ti

(D. iii. 188)

evarūpaṇ anusāsanaṇ uggahetvā ācariyo me ti vandati,

¹ C 3 omits ca.

² The M. text reads Evaṇ vutte for atha kho.

agahitam eva hoti saraṇaṇ. Yo pana loka aggadakkhiṇeyyo ti vandati, ten' eva gahitaṇ hoti.

73. Evaṇ gahitasaraṇassa upāsakassa vā upāsikāya vā aññatitthiyesu pabbajitam pi ñātiṇ, ñātako me ayan ti vandato saraṇagamaṇaṇ na bhijjati, pag eva apabbajitaṇ. Tathā rājānaṇ bhayavasena vandato. So hi raṭṭhapūjitatā avandiyamāno anattam pi kareyyā ti. Tathā yaṇ kiñci sippasikkhāpakaṇ titthiyam pi, ācariyo me ayan ti vandato pi na bhijjati.¹ Evaṇ saraṇagamanappabhedo veditabbo.

74. Ettha ca lokuttarassa saraṇagamanassa cattāri sāmāññaphalāni vipākaphalaṇ; sabbadukkhakkhaya ānisaṇsaphalaṇ. Vuttaṇ h' etaṇ:

“Yo ca Buddhaṇ ca Dhammaṇ ca Saṅghaṇ ca saraṇaṇ
gato
cattāri ariyasaccāni sammappaññāya passati,
Dukkhāṇ dukkhasamuppādaṇ dukkhassa ca atikkamaṇ
ariyaṇ c' aṭṭhaṅgikaṇ maggaṇ dukkhūpasamagāminaṇ.
Etaṇ kho saraṇaṇ khemaṇ etaṇ saraṇam uttamaṇ
etaṇ saraṇam āgamma sabbadukkhā pamuccati” ti
(Dh. 190-92).

Api ca niccato anupagamanādivasena p' etassa ānisaṇsaphalaṇ veditabbaṇ. Vuttaṇ h' etaṇ: “Aṭṭhānam etaṇ, bhikkhave, anavakāso, yaṇ diṭṭhisampanno puggalo kañci² saṅkhāraṇ niccato upagaccheyya . . . sukhato upagaccheyya . . . kañci dhammaṇ attato upagaccheyya . . . mātaraṇ jīvītā voropeyya . . . pitaraṇ jīvītā voropeyya . . . arahantaṇ jīvītā voropeyya . . . duṭṭhacitto³ Tathāgatassa lohitaṇ uppādeyya . . . Saṅghaṇ bhindeyya . . . aññaṇ satthāraṇ uddiseyya, n' etaṇ ṭhānaṇ vijjati” ti (A. i. 26-7).

75. Lokiyassa pana saraṇagamanassa bhavasampadā pi bhogasampadā pi phalam eva. Vuttaṇ h' etaṇ:

“Ye keci Buddhaṇ saraṇaṇ gatāse na te gamissanti
apāyaṇ
pahāya mānusaṇ dehaṇ devakāyaṇ paripūressanti” ti
(D. ii. 255).

¹ C 3 bhijjati ti.

² C 1, C 4 kiñci.

³ A. text: Tathāgatassa duṭṭhena cittena.

Aparam pi vuttaṇ: “Atha kho Sakko devānam indo asītiyā devatāsahashehi saddhiṇ yen’ āyasmā Mahā-Moggallāno ten’ upasaṅkami—pe—Ekam antaṇ ṭhitaṇ kho Sakkaṇ devānam indaṇ āyasmā Mahā-Moggallāno etad avoca: Sādhū kho, devānam inda, Buddhaṇ saraṇagamaṇaṇ hoti. Buddhaṇ saraṇagamaṇahetu kho, devānam inda, evam idh’ ekacce sattā kāyassa bhedā param maraṇā sugatiṇ saggaṇ lokaṇ uppajjanti. Te aññe deve dasahi ṭhānehi adhigaṇhanti: dibbena āyuna, dibbena vaṇṇena, sukhena, yasena, ādhipateyyena, dibbehi rūpehi, saddehi, gandhehi, rasehi, phoṭṭhabbehi” ti (S. iv. 274–75). Esa nayo Dhamme, Saṅghe ca. Api ca Velāmasuttādivasenāpi¹ saraṇagamaṇassa phalaviseso veditabbo. Evaṇ saraṇagamaṇaphalaṇ veditabbaṇ.

76. Tattha lokiyasaraṇagamaṇaṇ tīsu vatthusu aññāsa-saṅsaya-micchāñānādihi saṅkilissati, na mahājutikaṇ hoti, na mahāvippahāraṇ. Lokuttarassa n’ atthi saṅkilesa. Lokiyassa ca saraṇagamaṇassa duvidho bhedo: sāvajjo, anavajjo ca. Tattha sāvajjo aññasatthārādisu attaniyyātānādihi² hoti. So anīṭṭhaphalo. Anavajjo kālakiriya. So avipākattā aphalo. Lokuttarassa pana n’ ev’ atthi bhedo. Bhavāntare pi hi ariyasāvako aññasatthāraṇ na uddisati. Evaṇ saraṇagamaṇassa saṅkilesa ca **bhedo** ca veditabbo.

77. [24⁸] *Upāsakaṇ maṇ bhavaṇ Gotamo dhāretū* ti maṇ bhavaṇ Gotamo, upāsako ayan ti evaṇ dhāretu. Jānātū ti attho. Upāsakavidhikosallatthaṇ pan’ ettha, ko upāsako? Kasmā upāsako ti vuccati? Kim assa silaṇ? Ko ājivo? Kā vipatti? Kā sampatti ti idaṇ pakinnakaṇ veditabbaṇ.

78. Tattha, ko upāsako ti? Yo koci gahaṭṭho. Vuttaṇ h’ etaṇ: “Yato kho, Mahānāma, Buddhaṇ³ saraṇaṇ gato hoti, Dhammaṇ saraṇaṇ gato hoti, Saṅghaṇ saraṇaṇ gato hoti, ettāvata kho, Mahānāma, upāsako hoti” ti (A. iv. 220). Kasmā upāsako ti? Ratanattayaṇ upāsano. So hi Buddhaṇ upāsati ti upāsako. Dhammaṇ, Saṅghaṇ upāsati ti upāsako. Kim assa silaṇ ti? Pañca veramaṇiyo. Yath’ āha: “Yato kho, Mahānāma, upāsako pānātipātā paṭivirato hoti,

¹ A. iv. 392–96.² C 3 attasanni°.³ C 1, C 2, C 4 upāsako Buddhaṇ.

adinnādānā, kāmesu micchācārā, musāvādā, surāmerayamajja-pamādaṭṭhānā paṭivirato hoti, ettāvatā kho, Mahānāma, upāsako sīlavā hoti” ti (A. iv. 220). Ko ājīvo ti? Pañca micchāvaṇijjā pahāya dhammena samena jīvikākappanaṇ. Vuttaṇ h’ etaṇ Bhagavatā: “Pañc’ imā, bhikkhave, vaṇijjā upāsakena akaraṇiyā. Katamā pañca? Satthavaṇijjā, sattavaṇijjā, maṇṣavaṇijjā, majjavaṇijjā, visavaṇijjā. Imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇiyā” ti (A. iii. 208). Kā vipatti ti? Yā tass’ eva sīlassa ca ājīvassa ca vipatti. Ayam assa vipatti. Api ca yāya esa caṇḍālo c’ eva hoti, malaṇ ca patikiṭṭho ca, sā pi ’ssa vipatti ti veditabbā. Te ca atthato assaddhiyādayo pañca dhammā honti. Yath’ āha: “Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsaka-caṇḍālo ca hoti, upāsakamalaṇ ca, upāsakapatiṭṭho ca. Katamehi pañcahi? Assaddho hoti, dussīlo hoti, kotūhalamaṇḍaliko hoti, maṇḍalaṇ pacceti no kammaṇ, ito ca bahiddhā dakkhiṇeyyaṇ pariyesati¹ tattha ca pubbakāraṇ karotī” ti (A. iii. 206). Kā sampatti ti? Yā c’ assa sīlasampadā ca ājivasampadā ca sampatti, ye c’ assa ratanabhāvādikarā pañca dhammā. Yath’ āha: “Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakarātanaṇ ca hoti, upāsakapadumaṇ ca upāsakapūṇḍariko ca. Katamehi pañcahi? Saddho hoti, sīlavā hoti, na kotūhalamaṇḍaliko hoti, kammaṇ pacceti no maṇḍalaṇ, na ito bahiddhā dakkhiṇeyyaṇ gavesati idha ca pubbakāraṇ karotī” ti (A. iii. 206).

79. [24⁹] *Ajjatagge* ti ettha ayaṇ aggasaddo ādi-koṭi-koṭṭhāsa-seṭṭhesu dissati. “Ajjatagge, samma dovārika, āvarāmi dvāraṇ Nigaṇṭhānaṇ Nigaṇṭhīnaṇ” ti (M. i. 380) ādisu ādimhi dissati. “Ten’ eva aṅgulaggena taṇ aṅgulaggaṇ parāmaseyya” (*) “Ucchaggaṇ velaggaṇ” ti () ādisu koṭiyaṇ. “Anujānāmi, bhikkhave,² viharaggena vā parivenaggena vā bhājetun” ti (**) ādisu koṭṭhāse. “Yāvatā, bhikkhave, sattā apadā vā—pe—Tathāgato tesāṇ aggaṇ akkhāyati” ti (A. v. 21) ādisu seṭṭhe. Idha

¹ *The A. text*, gavesati.

² C 3 bhikkhave, ambilaggaṇ vā madhuraggaṇ vā tittakaggaṇ vā viharaggena.

* Cf. Kv. 315.

** Cf. Vin. ii. 167.

panāyaṇ ādimhi daṭṭhabbo. Tasmā ajjatagge ti ajjatan
 ādiṇ katvā ti evam ettha attho veditabbo. Ajjatan ti aj-
 jabhavaṇ.¹ Ajjadagge ti vā pāṭho. Dakāro padasandhikaro.
 Ajja aggaṇ katvā ti attho. *Pāṇupetan* ti pāṇehi upetaṇ.
 Yāva me jīvitaṇ pavattati tāva upetaṇ, anaññasatthukaṇ
 tihi saraṇagamanehi saraṇagataṇ upāsakaṇ kappiyakārakaṇ
 maṇ bhavaṇ Gotamo dhāretu, jānātu. Ahaṇ hi sace pi me
 tikhiṇena asinā sīsaṇ chindeyyuṇ, n' eva Buddhaṇ na Buddho
 ti vā, Dhammaṇ na Dhammo ti vā, Saṅghaṇ na Saṅgho ti
 vā vadeyyan ti evaṇ attasanniyyātanena saraṇaṇ gantvā
 catuhi ca paccayehi pavāretvā uṭṭhāy' āsanā Bhagavantaṇ
 abhivādetvā tikkhattuṇ padakkhiṇaṇ katvā pakkāmī ti.

Bhayaḥheravasuttavaṇṇanā nīṭhītā.

¹ C 1, C 4 ajjabhāvaṇ.

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